

MISSIONS

index

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Vol. 24, No. 10

DEC. 1933



BERLIN

The Baptist World Congress will meet in August

The publication of this issue has been delayed several days in order to carry the following announcement by the Executive Committee of the Baptist World Alliance.

The Executive Committee of the Baptist World Alliance, in session in the Board Room at Baptist headquarters, 152 Madison Avenue, New York, Tuesday, November 14, 1933, unanimously adopted a resolution accepting the invitation of the Baptist Union of Germany to hold the Fifth Baptist World Congress in Berlin, Germany, in the summer of 1934. The

exact dates accepted are August 4 to 10 inclusive. Dr. John MacNeill presided. There were present at the meeting representatives from England, Germany, Canada, India and from Northern, Southern, German, and Negro Baptists in the United States.

John MacNeill, President

J. H. Rushbrooke, Secretary

WHO'S WHO

In This Issue

Arthur S. Adams is a missionary in Hopo, South China. He has been in service in China since 1903.

Mrs. Helen Davies and her husband, *Rev. J. P. Davies*, are missionaries in Kinhua, East China.

Fred B. Palmer is State Convention Secretary for Colorado and Wyoming.

Lester T. Randolph is Secretary of the National Council of Northern Baptist Men.

Five missionaries of the Home Mission Societies are contributors to the feature, **CHRISTMAS IS HERE AGAIN.**

Mrs. Anna K. Speicher is a missionary in Swatow, South China. She has been in service in China since 1895, and continues at the Swatow Christian Institute where Dr. Jacob Speicher served until his death in 1930.

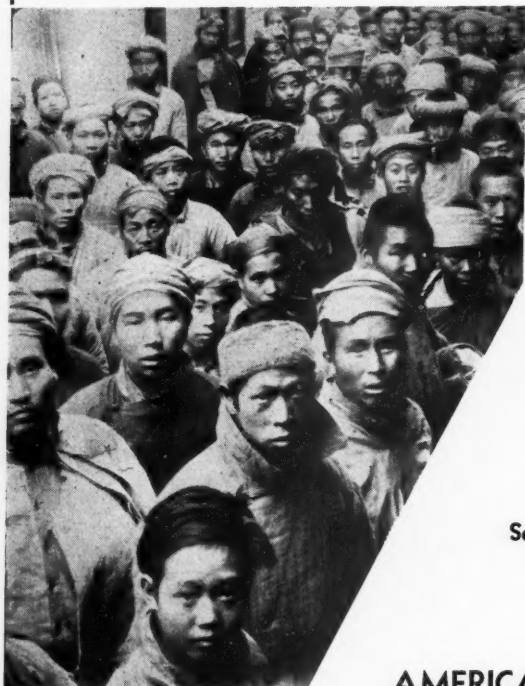
We Are Not in Brooklyn!

IN October no less than four subscribers sent letters and remittances to Brooklyn, N. Y., in care of the printing house that published **MISSIONS** last year. Naturally this caused delay in receiving the magazine.

We have nothing against Brooklyn. But the fact remains that **MISSIONS** is not published there. Its office is 152 Madison Avenue, New York.

All communications of whatever kind, whether addressed to the Editor personally or to the Subscription Department, should be sent to the New York address.

CHRISTMAS IN CHINA



MEANT FEEDING HUNGRY CROWDS LAST YEAR AT SUIFU.

Church members collected funds for distributing a 3 days' supply of rice to 2,000 people.

Christian students spent 2 days measuring out the rice to a steady stream of poor.

BUT—CHRISTIAN STUDENTS IN CHINA ARE THEMSELVES NEEDING RICE TODAY.

TEACHERS IN OUR SCHOOLS ARE OBLIGED TO ASK FOR SALARIES IN ADVANCE TO MEET THE INCREASED COSTS

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THERE ARE 2,438 BOYS IN OUR HIGH SCHOOLS IN CHINA

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(The cost of tuition and board is about \$25 a year)

Provide for one of their teachers.

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AMERICAN BAPTIST FOREIGN MISSION SOCIETY

George B. Huntington, Treasurer

152 Madison Avenue, New York

QUESTION BOX

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Whose mission field is larger than Rhode Island?
2. "One-third of the audience was non-Christian"—where?
3. Who is the author of "Paternoster Sheen"?
4. Where are sweet potatoes not wanted for the next two months?
5. What conference is scheduled for January 9-11, 1934?
6. Who destroyed \$200,000,000 worth of coffee?
7. What happened October 16, 1932?
8. Who is T. E. Tsiang?
9. Who wrote "Voting to emphasize evangelism will not change things"?
10. "The revision of the Versailles Treaty is the prerequisite to peace in Europe." Who said it?
11. What is the Mexican word for inn?
12. Who preached a sermon on "The Wisdom of Courage"?
13. In what city does Theo. Stan live?
14. Who died October 15, 1933?
15. What Baptist church has 33 of its 40 members between the ages of 12 and 22?
16. What famous queen was born on May 24th?
17. Who is the author of *Christmas Traditions*?
18. What organization spent only 70% of its authorized appropriations last year?

Prizes for 1933

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1934, to receive credit.

Instructions to Subscribers

SUBSCRIPTION PRICE

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When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change.

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 24

DECEMBER, 1933

No. 10

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NEW BOOKS

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Full-page pictures in color and in monochrome by FRANK O. SALISBURY

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MACMILLAN

LETTERS

From the Editor's Mail Bag

I note in the October issue an editorial, "The Degrading Influence of American Movies in Japan."

I am afraid the missionary whom you quote knew very little about the distribution of American motion pictures. If he did, he would realize that financially it is impossible to make pictures just for foreign distribution. Without the receipts obtained from distribution in this country no one here could afford to make pictures. The little that comes from foreign lands is a mere drop in the bucket compared to the initial cost of the picture itself.

I find after a thorough investigation of conditions abroad, that a great many pictures produced in foreign lands are being distributed under the name of American productions. Such means of advertising seems to obtain more money for the pictures than when they are advertised under their legitimate production places.

Unfortunately, some people in the world seem to take more time in trying to tear down things than in trying to build up their own particular work. If more attention were given to constructive work rather than destructive, these people would probably obtain much better results.—*Frederick L. Herron*, Foreign Manager, Motion Picture Producers and Distributors of America, Inc.

(NOTE.—Mr. Herron apparently misses the real point in Mr. Gressitt's comment as quoted in the editorial. Whether films in foreign lands are being distributed as genuine or fraudulent American productions is a matter for the industry to handle. The issue with which MISSIONS is concerned is the influence of the films themselves. For example, on his visit to Germany last August the Editor witnessed an American gangster film. It made him ashamed to realize what a regrettable impression of conditions in America this film was giving to a German audience. By way of refreshing contrast, there followed a German film, absorb-



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Illustrated by Dugald S. Walker
AT ALL BOOKSTORES \$1.75

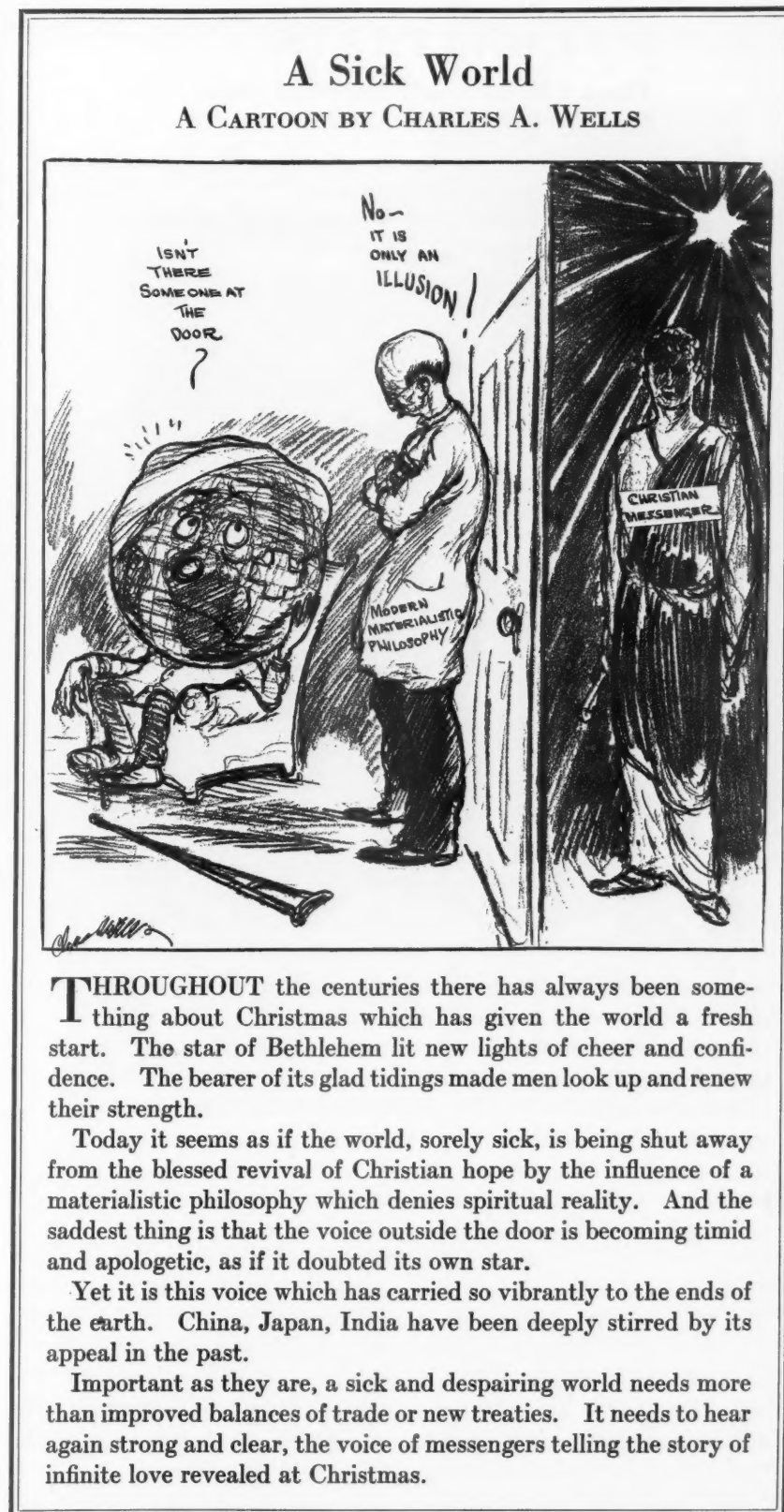
F. H. REVELL CO. 158 Fifth Ave., N.Y.C.

ing in interest, full of tense situations, yet wholesome, entertaining and clean. Mr. Herron's suggestion that more attention be given to constructive work applies to all of us, *including the movies.*—Ed.)

May I express my appreciation of your splendid, important and timely editorial, "Re-Thinking the Denomination," in October MISSIONS. I believe you have pointed out the *exact* weak spot in our denominational life. It is certainly heartening to have the case so clearly stated. As a denomination we are "off centre." More wheels or fewer wheels in our machinery will not set us right. Plans, as such, will not help greatly. Voting to emphasize evangelism will not change things. But a chastened spirit, of which there seems to be too little evidence, and genuine prayer would put us on the way to spiritual recovery. Thank you for pointing out our primary need.—Lena F. (Mrs. J. L.) Clark, Exeter, N. H.

May I make bold to write a line and make a suggestion?

It concerns your editorial in the October number, page 476, called "A Discouraging Fact and Nobody Seems to Care." There are so many of us WHO DO CARE. In order that we may not get too discouraged, I want to ask if a word from you could be said about the missionaries that have returned to their fields of service this past year. These dear servants of God leave our shores so quietly at various times of the year and from different ports of



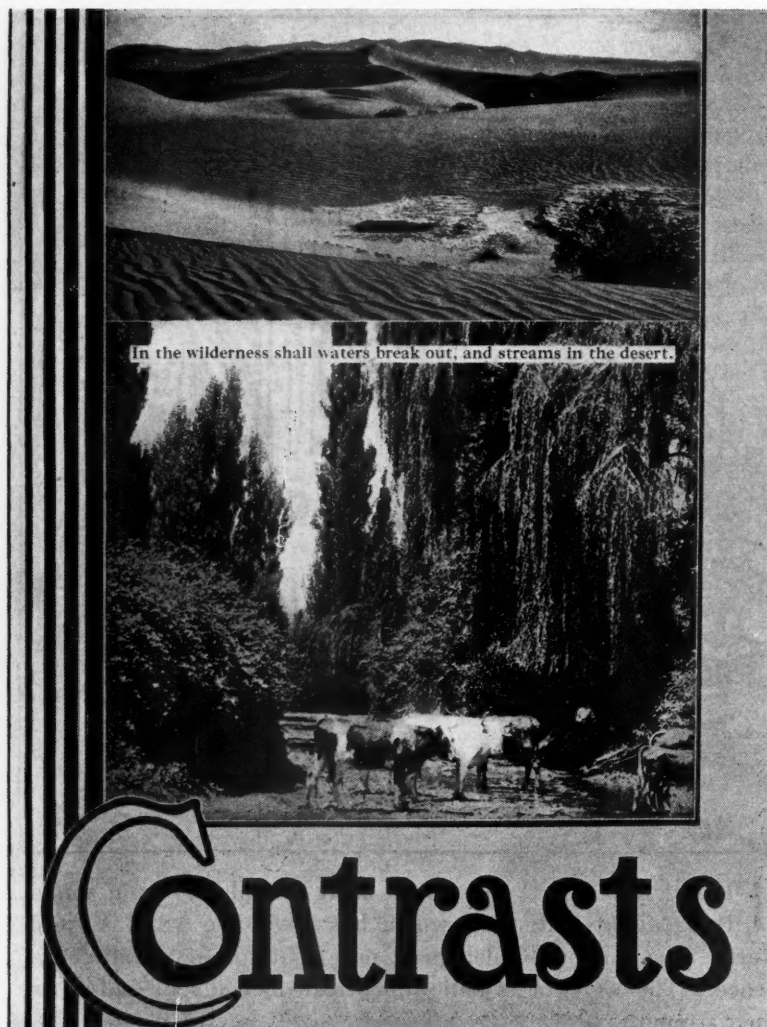
departure, that we are hardly aware they have gone.

Even if we sent no *new* missionaries, at least we have sent *experienced* ones

—and they count for a good deal these days. We cannot afford to be discouraged!—Jean (Mrs. G. A.) Huntley, Brookline, Mass.

CONTRASTS

There Will Be Nearly 200,000 of Them



ORDERs for the 1934 January book have exceeded all expectations. When budget limitations made it necessary to put a price of 5 cents per copy on this edition—"if, as and when issued," there was great uncertainty about the response that might be expected. In view of financial conditions throughout the country, it was felt that orders for 50,000 at 5 cents would constitute a good record.

Greatly to our surprise, orders on October 24th actually called for 157,362 copies. In the expectation that belated orders will come

from a good many churches, it is planned to print an edition somewhat in excess of the number definitely ordered at this date. Additional orders will be filled in the order in which they are received at the New York office, until the additional supply is exhausted. It will be strictly a *first come first served* arrangement.

Other New Literature

A new edition of *Every Member Canvass* literature for distribution in the local church is now ready. As before, there are three pieces,

*"Excellence that nearly
silences competition"*
—*Christian Advocate*. (N. Y.)

Tarbell's Teachers' Guide 1934

By MARTHA TARBELL, Ph.D.

In every particular that standard of comparison long ago established by the "Guide"—Tarbell's and excellence—is fully maintained. Profusely illustrated with two colored maps and many new pen-and-ink sketches by Oliver Whitwell Wilson.

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At All Booksellers

each of distinctive design and having the titles *Worship*, *Outreach*, and *Service*.

Church Calendar Service will again provide an attractive ready-printed local church bulletin for Christmas. Churches that are not regular subscribers to the calendar service, but would like to make use of this Christmas issue, should write to Church Calendar Service, 152 Madison Ave., New York City.

Early Preparation Assures Success

Churches which over a period of years have successfully put on the Every Member Canvass, are unanimous in emphasizing the value of early preparation. The 1934 Canvass dates are March 11th–18th. In December, if possible, and certainly not later than January, certain steps essential to an effective canvass should be taken.

The Chairman of the Canvass, if not already chosen, should be named; committees appointed and the successive steps outlined in the manual provided for; the master list should be prepared. All necessary materials have been assembled in a large envelope and are available for the use of any church asking the state offices for them.

The Gift Ideal for Christmas

ARE you looking for a gift that is attractive, practical, helpful, lasting, — yet one that is really inexpensive?

Here it is — *A Gift Subscription to MISSIONS*

It is appropriate, interesting. It will be genuinely appreciated. Moreover, it will come not once but regularly during the new year.

What other gift could you send for only \$1 that would be half as welcome as a year's subscription? Each month there would come to the home of a friend a magazine as informing and attractive as the copy you now hold in your hand.

Furthermore, your friend would thereby be kept informed about the world Christian movement, the progress of your denomination, the achievements of Baptists everywhere.

A beautiful Christmas card will be sent to your friend conveying greetings and announcing who thus makes possible the monthly arrival of MISSIONS.

(FILL IN THE COUPON BELOW AND MAIL IT PROMPTLY BEFORE THE RUSH OF THE CHRISTMAS SEASON BEGINS)



MISSIONS, 152 Madison Avenue, New York City

Enclosed find \$. . . . Send a Christmas Gift Subscription to the following and a Christmas card with my name as donor.

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ANNOUNCE IT AS FROM ME

Name

My Name

Address

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City and State

City and State

ADDITIONAL NAMES AND ADDRESSES SHOULD BE WRITTEN ON A SEPARATE PIECE OF PAPER AND \$1 ENCLOSED FOR EACH NAME

FIVE CHRISTMAS GIFTS for FIVE DOLLARS

To have Gift Subscriptions begin with the issue of January, 1934, and cards mailed to arrive before Christmas, names and remittances should reach us by December 15



CAN YOU IDENTIFY THIS PICTURE?

MISSIONS will give a year's subscription to the first two persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.

In fairness to contestants living at a distance the date of the postmark on the envelope is the determining factor



The above picture has been taken from the files of used cuts in MISSIONS' office. Can you identify it by telling where the photograph was taken and what was the occasion?

Address MISSIONS Picture Contest, 152 Madison Ave., New York City

For the correct title to the picture in the October contest and names of prize winners, see 3rd Cover. See also page 607



MISSIONS

VOL. 24, NO. 10



DECEMBER, 1933

International Hypocrisy

FOR the decision of Germany to resign from the League of Nations there should be no condemnation in the United States. We never entered the League; therefore we cannot criticize when other nations leave it. Rather we should humbly confess that had America joined the League from the beginning, many of the developments that led to the withdrawal of Japan last spring and now of Germany might have been avoided.

As to the Disarmament Conference, the United States must also assume its share of blame for what has happened. Four nations agree to hold a conference. The fourth arrives and discovers that the other three have decided among themselves to repudiate promises of equality and to perpetuate discriminations in effect for fifteen years. The fourth must either accept an inferior status and approve what the other three have done, or in dignity and self-respect retire. So it seemed to Germany and so Germany acted. For fifteen years since the war the victorious nations have made no reduction in their own armament; yet the forced disarming of Germany is stated in the Versailles Treaty to be a preliminary step in general disarmament. Any fair observer must regard Germany's action as a just protest against such failure to keep promises.

The gravity of this new crisis in world peace is recognized by Mr. Arthur Henderson, British President of the Conference, who declared:

For the conference at this critical moment to adopt any policy which could be interpreted as an indication of its inability or unwillingness to complete its task would be disastrous. It would be a serious blow to the League of Nations, to the cause of disarmament by international action, and to the

honor of the conference. *It would play into the hands of all those who for many months have said that certain powers did not intend to reduce or limit their armaments.*

This sounds like a deliberate indictment of international hypocrisy. Nations have talked disarmament and while they talked they actually increased armament. Again the United States is among the guilty. An appropriation of a quarter of a billion dollars has just been authorized for its naval program. This sum would feed, clothe and shelter a host of people during the coming winter. Unfavorable comment comes from as far away as India. (See page 616.) This increase will surely compel expansion by Japan, by England, and so the race in arms will again be on. Only men afflicted with blinding madness cannot see where this leads.

Instead of condemning Germany for her withdrawal, we should reserve judgment. Her action has at least cleared the atmosphere of international sham. It has dramatically exposed the hypocrisy that underlay disarmament preaching and armament practice. It has made the whole world realize afresh the necessity of quick, bold and decisive action.

Again we celebrate this month the birthday of the Prince of Peace. What He said later in life now comes home to us with terrifying emphasis. "All they that take the sword shall perish with the sword." To save humanity from another visitation of its shattering truth, there must be immediate and drastic reduction in the means for making war. Otherwise we are headed straight and swift for destruction.

If it comes, we will have ourselves to blame. It will be tomorrow's price for today's hypocrisy.



The World Today

Current Events of Missionary Interest



The League of Nations Builds a New Palace

NOTWITHSTANDING the resignation of Japan and Germany, the League of Nations is going ahead with the erection of its new \$5,000,000 palace in Geneva. Overlooking Lake Geneva and with stately snow-covered Mont Blanc in the distance, the new League headquarters is rapidly approaching completion. It is expected that all will be ready for occupancy in the summer of 1935. It will house 3,000 statesmen, diplomats, experts of all types, officials, and newspapermen. Over 300,000 sacks of cement, 700,000 bricks, and nearly 5,000 tons of steel girders have been used in its construction. It contains 36,400 cubic yards of French, Italian and Swiss masonry placed against 500,000 tons of re-enforced concrete.

The League's Treasury is in excellent condition. At the close of 1932 it had a cash surplus of \$4,000,000 in gold on hand, while its \$2,000,000 pension fund for the League's staff showed a depreciation in investment values of less than 14 per cent. The League lived within its budget last year, spending only 70% of its authorized appropriations. Some American cities could find a profitable lesson here!

The Editor visited the new building early in September. While escorting a party of tourists around the place, the Swiss guide said with a tone of sadness, "What a pity it is that the United States is not in the League of Nations."

England, Japan and India in a Cotton Cloth Trade War

THE bankruptcy of a great textile company in India late in October and the closing of its twelve mills, thereby throwing thousands of Indians out of employment, is the latest casualty in the three-

cornered trade war between the textile interests in England, Japan and India. For more than 100 years England has been the world's greatest cotton cloth exporting nation. Now Japan steps into first place. For the first eight months of 1933 Japan exported 1,392,000,000 square yards of cotton cloth

as compared with 1,386,000,000 from England. Japanese success is attributed to depreciated currency, low wages, industrial efficiency and a vigorous search for markets throughout the world. England has sought to retain and now to regain her supremacy by raising tariff barriers in many sections of the British Empire, notably in India where cloth from England pays a duty of 25% and cloth from Japan a duty of 75%. In

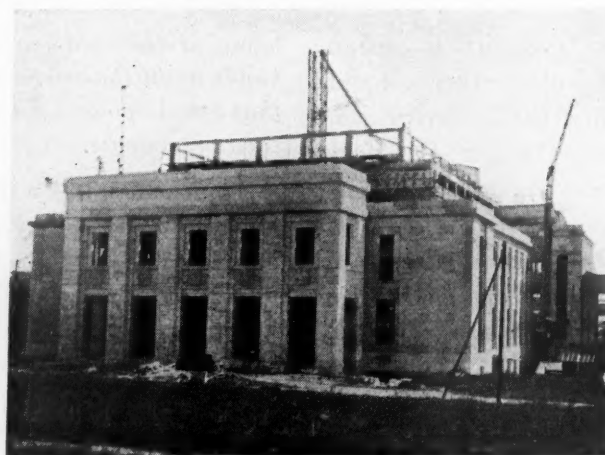
retaliation Japan is threatening to reduce her purchases of Indian raw cotton until the high tariff has been reduced, and to purchase more cotton from America and Egypt. This is a serious threat to India because Japan has heretofore taken 26% of the Indian crop. The failure of the big Indian textile firm precipitated a run on three large banks. One of them was British, another Indian, while the third was a branch of a leading American bank whose main office is in New York.

Thus a textile war touches four continents. Who says we do not live in an interdependent world?

The German Language on the Streets of Jerusalem

THOUSANDS of Jews, persecuted in Germany, have in recent months migrated to Palestine. It is said that the German language can now be heard in every street in Jerusalem and at all hours of the day. This new situation draws fresh attention to this little land, so famous in the story of Christmas.

While the rest of the world emerges slowly from the morass of depression, Palestine is enjoying great



New Palace of the League of Nations now under construction in Geneva

prosperity. Its government treasury has a surplus. Land is doubling in value. Industries are expanding. Immigration is increasing. There is no unemployment. The Jordan River furnishes electric power for a large area. Potash is extracted from the Dead Sea, perhaps from the very site of Sodom and Gomorrah, and shipped to the ends of the earth. A harvest of six million oranges is expected this year as compared with two million a year ago. Haifa is already one of the world's important ports. It is a terminus for sea traffic, for air traffic with India, and now for a new railroad to Baghdad. It will also be the western outlet of a pipe line from the rich oil fields of Iraq.

In this remarkable change the country faces a serious racial and religious problem. Its Jewish population has greatly increased. For example, more than 60,000 Jews are living in a settlement near Jaffa where only 2,000 lived in 1919. The British Government, which rules Palestine under mandate from the League of Nations, is limiting the admission of immigrants to the capacity of the little country to absorb them.

Already the increase in Jewish population has produced open hostility between Jew and Arab. Moreover, should the present prosperity come to an end, conditions would become exceedingly critical. Unemployment and financial loss would lead to new outbreaks. Throughout the centuries Palestine has often been torn asunder by race, political and religious conflict. No other country has such sentimental appeal to the world's three monotheistic religions, Judaism, Mohammedanism and Christianity.

A Hindu Correspondent in India Reports a Christian Convention

A LETTER from Wheeler Boggess of India describes a great gathering in Bezwada of Telugu Christians of all Protestant denominations. A large, flat-roofed *pandal* (open side assembly hall) with sounding board was erected. At the opening service on a Friday afternoon 7,000 were present. By Sunday the crowd had grown to 15,000.

Seven foreign and seven Indian speakers, representing five denominations and seven missions, addressed the crowds. All speeches were in Telugu. Delegates came from areas occupied by fifteen missions. Some travelled 500 miles. Many walked over 75 miles to attend the convention. One man held the record for having walked 150 miles.

The unity and fellowship manifested by all classes and communities present was a wonder to non-Christian observers. There were no reserved seats. All sat on the ground or on mats provided by themselves. A Hindu correspondent for *The Madras Daily Mail* reported: "The unanimity of views expressed at this convention has revealed the unity of the Christian spirit and the common objective toward which all the various Christian organizations are moving."

This gathering prompts a query. When and where in America has there been a convention of 15,000 members of the leading Protestant denomination? In revealing the "unity of the Christian spirit," to use the Hindu correspondent's phrase, are the Christians of India ahead of the Christians of America?



The great pandal in Bezwada, South India, accommodating 15,000 people. The roof is made of palm leaves resting on bamboo poles. It cost 600 rupees, about \$150, to construct

Last month: The Benefits of Hitlerism

*This
month*

The Dangers of Hitlerism

*Concluding from the November issue the Editor's
Impressions of the Nazi Revolution in Germany*

By WILLIAM B. LIPPARD



Interior of Hitler's Anti-Communist Museum on the Judenstrasse in Berlin. The figure in front is a wax effigy of a communist



HAVING considered in November some of the favorable aspects of the Nazi Revolution, let us now review several dangers which Hitlerism reveals. Throughout the world there is apprehension over recent developments in Germany. Again I summarize, briefly, five dangers which impressed me as follows:

(1) Hitlerism has abolished political democracy and representative government. In a speech on September 15th, the Prussian Premier Hermann Goering, Hitler's right hand man, is reported to have said:

The parliamentary system in Germany is gone forever. Leaders must be chosen by considerations of personal confidence rather than by parliamentary

vote. Majority rule is nonsense. Only minorities can really accomplish anything.

Gone in reality, although they may still exist nominally, are the dozen or more political parties that flourished prior to the Nazi Revolution. Gone are the popular elections wherein people declared their choice for representatives in the government. Although Germany's withdrawal from the Disarmament Conference and her resignation from the League of Nations has caused Hitler to call a popular election, which is being held November 12th, just as this issue goes to press, the result is a foregone conclusion. No considerable body of Germans will dare vote against the government's policy.

I asked a dozen people what will happen when von Hindenburg dies. The venerable president is now in his 87th year. Nobody could answer.

Moreover, nobody appeared at all concerned. One German seemed to rejoice in the dissolution of the Reichstag. "Think of the money we save," said he, "by not having to pay the cost of all these elections and the expense of the Reichstag members." Nevertheless, with all its faults, representative government is still essential for the full development of a liberty-loving people.

(2) Hitlerism has suppressed the freedom of the press and free speech. The result is uniformity in the publication of news and dictation of editorial policy. An American who lives in Paris naïvely admitted to me that whereas he formerly subscribed to ten German newspapers in order to keep informed about conditions, he now finds only one necessary. A situation is thus developing in Germany like that in Russia where the people are told only what the government thinks expedient to tell them. Nothing unfavorable or derogatory is published. No German newspaper made mention of a fearless speech by Sherwood Eddy in Berlin last summer. A full column was cabled to *The New York Times*. Moreover, foreign newspapers that become too critical, as for example, *The Manchester Guardian* of England, are no longer admitted to Germany. By suppressing a free press and free speech Hitlerism has removed two of the foundation pillars of civilization. Yet the German Minister of Propaganda frankly admits that "to supervise the formation of public opinion and see that it does not pursue paths leading away from the common weal is the absolute right of the state." Nobody can yet envisage what it will mean for international understanding when 300,000,000 Europeans who live in Russia, Germany, Italy, the Balkans, learn nothing about themselves or the rest of the world except what their governments permit to be published in their papers. Nor can a government founded on suppression of free speech and a free press long endure. As *The Chicago Tribune* said in a recent editorial:

The suppression of the freedom of opinion drives opposition underground for the time being. The critical press takes to the cellar. Instead of dealing with conservative, honestly stated criticism of government acts, the dictator soon deals with conspiracies. Information, instead of being credible, be-

comes fantastic, but easily believed because the acts of government suppressing truth have given rumors credibility.

(3) Hitlerism has inaugurated a reign of terror. In this the Nazis are closely following the pattern of other well-known dictatorial systems. Opposition is quickly removed. No one dares speak a word against the Nazi program. Communists, socialists, pacifists—all who actively or indirectly oppose the party program are made to suffer. Under the iron policy of crushing dissension, thousands of Germans have had to flee the fatherland. It is said that 40,000 are now in France. Thousands of others are confined in immense concentration camps. In these vast outdoor prisons, dissenters are taught the songs of the fatherland to rekindle the flame of loyalty. They are led through gymnastic drills to maintain their health. They are made to work to earn their food. Nobody knows how many are so interned. I have seen published estimates as high as 100,000. Thus the Nazi secret police of Germany becomes synonymous with the dread G.P.U. of Russia, while the concentration camp fills the same rôle as exile in Siberia.

This indictment applies especially to the treatment of the Jews. Nothing in the Nazi revolution has been given such wide publicity outside Germany. The Germans are deeply sensitive over it. I happened to cross the German frontier early in the morning. My first German meal was breakfast in the dining-car. I had just begun my meal when a German fiction writer entered the car. He took the vacant chair opposite me. "Are you not surprised," he asked with a tone of cynicism when he discovered that I was an American, "that we are not serving you Jewish children for breakfast?"

Beginning with him and continuing all through my tour of Germany until I crossed into Switzerland, every man or woman with whom I talked displayed striking unanimity in reply. All denied a deliberate atrocity campaign against the Jews. All minimized the reported brutality. All claimed that where violence had been done, it had been perpetrated by irresponsible parties, by mobs out of control, or by persons pretending to be Nazis who de-

sired to mobilize unfavorable world opinion against Germany.

On the other hand, with similar unanimity these same people admitted the Nazi purpose to remove the Jew from the political and professional life of Germany. This purpose Hitler himself was reported to have reaffirmed in his speech at the Nazi convention in Nuremberg.

Reasons for this anti-Jewish outbreak have been broadcast so widely as to require only brief repetition here. The Jews were said to have overrun the professions, especially law and medicine. They had come to occupy important positions out of proportion to their population. For example, among 350 professors in a leading university, about 300 were said to be Jews. Three-fourths of Berlin's lawyers were reported to be Jews. It was claimed that Jews had profited greatly during the terrible inflation period. Moreover, through their strong position in the movies, the theater, literature and the press, the Jews were exerting an alien influence on German culture. This made it difficult to carry through the Nazi program for a reawakened German nationalism. Again, more than 150,000 Jews from Eastern Europe, far lower in standard of living than the older and more cultured German type, had flocked into Germany in great numbers since the war. It seemed impossible to absorb them into the economic life of Germany, especially when the depression became so acute.

In all this review of the Jewish problem in Germany, I am not defending the Nazi anti-Semitic program. I am merely reporting the reaction of Germans with whom I talked.

It will be recognized that the race problem in Germany differs from that in America only in degree and not in kind. The excuses offered by Germans for what has happened do not differ widely from reasons offered for American treatment of Negroes in the South and the North (and now especially when some people are asking whether the familiar letters NRA mean Negro Removal Act), our immigration policy, our restrictive quota system so as to preserve racial proportion, our treatment of Japanese in the West, Jews in universities, certain fashionable hotels, country clubs, restricted residential sections in suburban communities, and our

treatment of all other folks whom we make victims of race prejudice. One morning on my daily trip to New York I sat beside a typical American commuter. A month before a Jew had bought the house next to his own. His remarks would not bear publication.

In condemning Germany for her race prejudice, we are also condemning ourselves. Americans, too, are guilty of policies and practices that are un-Christian. No atrocity story that has come out of Germany, whether true or false, can compare in gory fiendishness with the account in *The New York Times*, October 19th, of the Negro who, with a rope around his neck, was dragged behind an automobile through the streets of a town near Baltimore by a mob of 2,000 men, women and children, then stripped naked, hanged from a tree and finally burned to ashes in the town square.

(4) In establishing a so-called "totalitarian" state, Hitlerism has also assumed control of Germany's religious life. Here is danger to all Christians who believe in the separation of church and state, in freedom to preach the Christian gospel of individual redemption, and the political and social implications of that gospel.

Before the war, the church in Germany was subservient to the state. Symbolical of this is the stone inscription on a church tower in Berlin which I copied in my note-book:

TO THE GLORY OF GOD
TO THE BLESSING OF THE PEOPLE
UNDER HOHENZOLLERN PROTECTION
BUILT IN 1805

Following the war the churches of Germany achieved a measure of freedom. Timidly at first and then more boldly their preaching began to display a new ethical vigor. Christian standards were applied to social, economic, political as well as to individual life. Now the pre-war status is being restored and the message of the church is expected to harmonize with the program of the state.

In order to ascertain the Nazi religious policy, a delegation of the free evangelical churches (I will not mention their denominational affiliations) called on Reichsbishop Müller, appointed

by Hitler as his ecclesiastical prime minister. In an extended interview the Bishop said:

It is not the purpose of the government to interfere with religious convictions among the people. The religious energies existing in the free churches and communions are understood and valued. Of course, outward forms will have to be transformed and adapted to the times and the movement in which we now stand. But one thing is expected of the free churches; that they should use the strong energies of inward life existing in them *in the service of the renewal of our national life*.

Two dangers thus confront the free evangelical churches of Germany. One is the gradual assumption of control by the state with their freedom of preaching a world-saving gospel denied. Rules or regulations may not be at all necessary to accomplish this. The mere expectation in high quarters that they are to use their energies *in the service of the renewal of national life*, will exert more pressure than any desire to conform to regulations.*

The other danger will be dissension within the churches, since a large proportion of members are ardent Nazis. What preacher, be he in America or Germany, could avoid a feeling of restraint if Sunday after Sunday he faced a congregation in which most of the men were known to be Nazi party members, while a dozen or more might actually be wearing the brown shirts as they sat in the pews?

(5) Finally, by undue emphasis on the alleged German racial purity, and by fostering an intense nationalism, Hitlerism has undermined confidence in international cooperation. Perhaps I should state the matter in this form. Hitlerism has capitalized the German loss of confidence in international cooperation and has used this to further its own purpose. A leading German told me sadly that few people in Germany had any confidence left in any international conference, whether it dealt with economics, or finance, or politics, or disarmament. Germany had been too often disillusioned by the conferences of the post-war period. As for the League of Nations, that, too, has lost prestige.

* A wireless despatch to *The New York Times*, October 20th, said, "It is expected that a final agreement will be reached in the next few weeks and that in some form or another the free churches will become subject to the government of the Reichsbishop."

With monotonous but ominous unanimity, every German with whom I talked, bitterly denounced the Versailles Peace Treaty, its unjust accusation of solely German war guilt, the French refusal to disarm, the surrounding of Germany by a new iron ring of hostility, the irritating Polish corridor, the blocking of the Austrian *Anschluss*, and other factors in this loss of confidence in international cooperation.

On the great avenue *Unter den Linden*, I twice visited the war museum entitled "Die Front." It is filled with pictures, diagrams, charts of all kinds, battle scenes, full-sized reproductions of trenches and dug-outs, samples of substitutes for food, cloth and other materials used in 1918 because of the terrible shortage and other relics of the war. The youth of Germany throng the museum in large numbers, and are thus vividly reminded of Germany's sufferings and her present impotence. Most striking in this museum was a series of posters depicting the military strength of France, Czechoslovakia, Poland, as compared with the disarmed condition of Germany. In heavy type blazed forth the questions, "Who needs security in the West?" "Who needs security in the East?"

For this state of mind which Hitlerism has accentuated in Germany, fraught as it is with peril to world peace, America, England, France, in fact all the allies, must share the blame. Had a more conciliatory peace treaty been signed at Versailles, had a more lenient policy toward Germany been followed since the war, had not America turned her back on the League of Nations, had the allies given support to the new German republic struggling for its very life, there would be no Hitlerism in Germany today.

Increasingly, world opinion seems to be coming to this view. "It was the allied policy," said Lloyd George in London on May 16th, "that has driven reasonable, temperate, and moderate statesmen out of power and has forced Germany to the frenzy of Hitlerism." Senator W. E. Borah declared with equal positiveness on October 15th:

That which is happening in Europe is the legitimate fruit, the legitimate result of the policies which have been pursued by the nations on both sides for the last fifteen years. The revision of the Versailles Treaty is the prerequisite to peace in Europe.

In similar vein President Nicholas Murray Butler of Columbia University said in a speech in New York, October 16th:

The Treaty of Versailles made almost every mistake it was possible to make on the part of those who were striving for a constructive, peaceful world. It is a treaty of punishment, of vengeance, not a treaty of constructive and forward-facing statesmanship. And to that we owe a major portion of the many catastrophes of the past fifteen years.

In discussing the withdrawal of Germany from the Disarmament Conference, Mr. Raymond L. Buell, Research Director of the Foreign Policy Association, said:

The other nations were trying to force upon Germany principles that they were unwilling to apply to themselves. The outside world is horrified by the acts of Hitlerism but has done nothing to remove the international causes of Hitlerism.

Even Jewish leaders see a relationship between the allied policy toward Germany and the deplorable anti-Semitic outbreak. In his Jew-

ish New Year sermon to the Montefiore Congregation in New York, Rabbi Jacob Katz said:

The nations have mortgaged Germany, turning her into a veritable madman. Today she is practicing and sharpening her weapons on the defenceless minority people within her borders. We call upon the League of Nations to revise the idiotic and cruel provisions in the Versailles Treaty so that Germany, too, may live.

It is clear that a policy of vengeance, of realism, does not work in international relations. Somehow a policy of conciliation, of understanding, of amicable adjustment must be substituted.

Hitlerism has brought many benefits to Germany for which praise is due. It has also produced many dangers that make the rest of the world anxious and alarmed. The benefits should be conserved. The dangers should be removed. That can be accomplished only by strengthening the forces of good-will now operating in the world rather than by adding momentum to their present sad decline.

Copies of November issue containing the article, "The Benefits of Hitlerism" will be furnished new subscribers free on request

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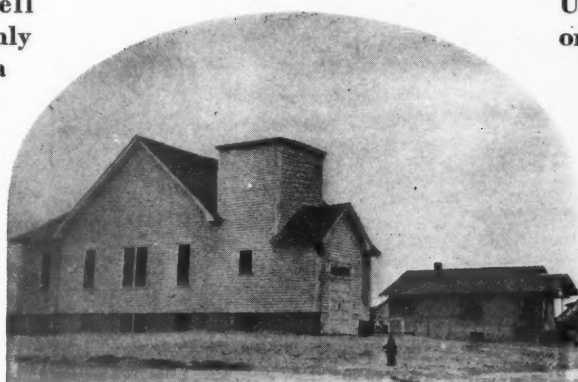
CHURCH MEMBERSHIP.....

NAME OF CLUB MANAGER (For credit on our records).....

Twenty years ago and now in Baca County, Colorado, where a dozen eggs sell for seven cents and only one pastor in nine has a stated monthly salary

Can you imagine an entire county anywhere in these United States having only one moving picture theatre?

Dr. Palmer found it (the county) out in Colorado



*The First Baptist Church and Parsonage
at Springfield, Baca County, Colorado.
It is the county seat with 1500 population*

The Western Frontier Is Still Here

I FIRST visited Baca County in Colorado 20 years ago when there were less than 200 Baptists in seven churches without a single church edifice. At the Association meeting last August, 13 churches reported 183 baptisms and a total of 265 new members received during the past year, or more than the total membership 20 years ago. This remarkable increase is more than 40 per cent. of the present associational membership. Seven of the churches sent their chorus choirs. Total attendance exceeded 400, the majority being young people.

Baca County is 60 miles long by 50 wide. The county seat has only 1,500 population. The town of Springfield has the only motion picture theatre in the entire county.

For more than two years, due to a continuous drought in this dry land district, there has been almost a total crop failure. At the Association there were 39 babies in arms. Whole families came in autos of ancient vintage, trucks and hayracks, with distant neighborhood groups crowded on. Others came on horseback or on foot. It seemed like an old-time Methodist Camp Meeting. A better-natured or more reverent assemblage could not well be found.

By FRED B. PALMER

One new church at Edler, 40 miles from a railroad, was received into the Association with a charter membership of over 70 and 80 in the Sunday school. For the time being all meetings are held in the school house.

There was not a single note of defeatism or a suggestion of discouragement in any address or conference during the three days of the annual meeting. Nine pastors were present. *Only one of them receives a stated salary.* Cattle are being sold at \$7 a head. Eggs are only seven cents a dozen. No feed was raised this year. This makes it necessary for all the farmers to dispose of their live stock. The coming winter will be exceedingly distressful. Yet the people are courageous and purpose to carry on church and Sunday school to the limit of resources.

For over two years Rev. Charles S. Dean, one of the pastors, has never failed to visit any one of his three school-house appointments, an average of 27 miles apart. In every instance he started out from home on foot and never walked over five miles before some kindly motorist gave him a lift. Pastor Dean entered Baca County 26 years ago to work among the early homesteaders and established many Sunday schools



HERE

SOME GO

TO CHURCH—

A temporary tabernacle church edifice at Pritchett, a new town on an extension of the Santa Fe Railroad recently built in Baca County

—AND HERE

OTHERS GO

TO SCHOOL

A typical dry land shack school house in Baca County. It is good evidence that the frontier is still here



and several churches. He also has four church edifices to his credit. Shortly before the Association was to convene, one of the many admirers of Mr. and Mrs. Dean, not yet a member of any church, called at their home in Springfield and presented them with an almost new automobile to relieve them of any possible travel discomfort. The Kingdom could not fail to advance, nor could there be an absence of romance growing out of such sacrificial labors.

The American Baptist Home Mission Society supports a Colporter Missionary, Rev. F. F. Butler, for full time in Baca County. His territory is larger than Rhode Island. He is universally held in high esteem. He founds Sunday schools, organizes churches and visits homes that otherwise would not be ministered unto in all of this vast district. He has contributed much to church upbuilding on this frontier in Colorado.



A year ago *Re-Thinking Missions* awakened such nation-wide interest in foreign missions. Now seven supplementary reports have been issued.

The Comet and Its Tail

In this article Dr. Lerrigo reviews the seven volumes issued by the Laymen's Fact Finders and outlines the procedure of the Baptist Foreign Boards with respect to the entire report

By P. H. J. LERRIGO

A YEAR ago *Re-Thinking Missions*, like a scintillating comet, passed through the missionary firmament. As is commonly the case when a new celestial luminary enters our sphere, tides, trends, minds and manners suffered disturbances on account of it. But following the comet has come a luminous trail. In the development of the missionary movement this may prove to carry larger significance than the comet itself.

The Laymen's Foreign Missions Inquiry has just issued a series of seven supplementary volumes embodying the regional reports of the Appraisal Commission on India-Burma, China and Japan, and the Fact-Finders' reports on these fields, finishing with a volume on the Home Base and Missionary Personnel.

As one peruses these supplementary volumes, one begins to understand a little better the embarrassment under which the authors of *Re-Thinking Missions* labored. They were attempting the impossible. They made an effort to cram into 349 pages not only the quintessence of the massive studies already carried out, but also to interpret them in the light of the individual viewpoints and travel experiences of fifteen interpreters (the Appraisal Commission) who, after dining heavily upon the Fact-Finders' reports (which were in their hands as they approached the project), set out upon a world tour to see for themselves whether these things were so.



P. H. J. Lerrigo

Not everything could be put in the single volume, which was all that the missionary-minded public could be expected to read concerning the results of the Inquiry. What should go into it was a serious question. The Appraisers settled it according to their best judgment. Undoubtedly any other group of fifteen people would have made a different choice. If the present writer had been making the decision he admits quite frankly that he would have left out the first four chapters which Dr. E. Stanley Jones intimates are "more a report on the Christianity at the home base than on missions." As an introduction to the constructive criticisms contained in the volume, the writer would have substituted for the four chapters a summing up of the many ringing tributes to the achievements of the modern missionary enterprise which are found in the Fact-Finders' reports.

From these documents a statement could easily have been made, cumulative in character, which would have produced at the outset of the study the conviction that the out-thrust of the Christian church in non-Christian lands has justified itself abundantly. Following such well-merited tribute, the reader would have been all the more ready to give thoughtful

consideration to every helpful suggestion for change growing out of the study.

A few paragraphs may be quoted which are illustrative of many cordially approving sections to be found in the reports of the Fact-Finders:

Christian missions, Catholic and Protestant, in India constitute an enormous enterprise that ramifies into many phases of the country's thought and life. A force of more than 6,000 foreign missionaries, associated with well over 50,000 Indian workers, preaches in every province, conducts over 12,000 "recognized" schools, operates more than 200 hospitals, and in addition maintains a host of other institutions such as dispensaries, leper asylums, tuberculosis sanatoria, orphanages, homes for women, and the like.—*Fact-Finders' Reports, India-Burma, Vol. IV, C. Luther Fry, page 22.*

These Telugu Baptist Christians illustrate that naïve, unfaltering faith, experiential satisfaction, glowing prayer-life and passionate evangelistic drive found in the Book of Acts.—*Fact-Finders' Reports, India-Burma, Vol. IV, Orville A. Petty, page 223.*

Missions have made great contributions to the education of the villager and can point with pride to the literacy of Christians in comparison with other groups; the literacy of Christian men being two and three-fourths times that of the general male population, and that of Christian women being ten times that of the female population.—*Fact-Finders' Reports, India-Burma, Vol. IV, Leslie B. Sipple, page 312.*

Christian missions have exerted an imperceptible but steady force against child-marriage through the promotion of girls' schools, and through the contact of women missionaries with zenana homes. Their influence is now focussed on enforcement of the Marriage Act.—*Fact-Finders' Reports, India-Burma, Vol. IV, Ruth Frances Woodsmall, page 467.*

When the Fact-Finders set out for Japan a number of our best informed advisers, including Dr. Charles A. Beard, declared that wherever we encountered effective social work in Japan we should find that it could be traced back to Christian influence. This statement was abundantly verified on the ground.—*Fact-Finders' Reports, Japan, Vol. VI, Robert W. Bruere, page 119.*

China gained its first knowledge of Western peoples and their culture in large part through missionary institutions. Many of the most important leaders of the New China received their education in missionary schools and colleges. Christian education has spread enlightenment and has given

training and inspiration to thousands of youth. The graduates of the Christian colleges have made many important contributions to Chinese life.—*Fact-Finders' Reports, China, Vol. V, Edgar W. Knight, page 399.*

As in the case of doctors, medical schools, and nurses, China owes much of what she has in the way of hospitals to missionary enterprise. The oldest existing hospital was started ninety-six years ago by Peter Parker in Canton. There are at present approximately 235 missionary hospitals in China.—*Fact-Finders' Reports, China, Vol. V, William G. Lennox, page 454.*

Medical missionaries enlist with the understanding that they are both to preach the gospel and to heal the sick. They expect to win converts to the Christian religion from among patients, nurses, and doctors in the hospital, and from students in the medical schools. The patients who throng missionary hospitals number more than a million each year, more than twice as many as the Protestant church membership of China. They are receiving a service of recognized value and they easily recognize the manner in which such service is given.—*Fact-Finders' Reports, China, Vol. V, William G. Lennox, page 472.*

The mass of the fact-finding material, however, is rightly concerned with the questions and problems which face the missionary and the mission board. The Inquiry was undertaken among other reasons to formulate "recommendations as to the extent to which missionary activities of every sort should be continued or changed." In the general review which accompanies the Fact-Finders' reports, Dr. Galen M. Fisher, who served as General Director of the project, sums up the salient findings common to all the countries studied. They deal with such subjects as the following:

The naturalization of the Christian movement in the various countries where work has been undertaken.

The transfer of responsibility for the conduct of the work to the hands of competent Christian nationals.

Adjustments in the allocation of funds, personnel and effort to meet the changes in relative emphases called for by present conditions in the world.

Cooperative efforts in mission lands by the various Christian bodies undertaking work in them.

The development of policy in relation to missionary personnel, especially considering number, proportion, qualifications and special preparation.

The proper use of funds contributed from American sources in order to promote the largest and soundest growth of the work.

The problem of self-support in church and evangelistic work, for educational institutions, for hospitals and philanthropic enterprises.

Under the head of "Achievements" this summary makes a notable statement which is worthy of quotation:

The missionary societies, and the Christian movements generated by them in these countries, have exerted a powerful and cumulative influence on individuals and classes and, indeed, on entire nations. After making full allowance for whatever of narrowness, incompetence, sectarianism and tendency to domineer may have characterized the missions, their achievements, whether religious, educational, medical or social, have been great and pervasive. Both Christians and non-Christians recognize that the missionary movement has been one of the leading agencies of fundamental social change and of intercultural exchange. More specifically, the missions are given universal credit for being pioneers in the education and emancipation of women in these countries.—*Fact-Finders' Reports, China, Vol. V, Galen M. Fisher, page XX.*

The seventh and last volume of the series deals with the Home Base and Missionary Personnel. It reviews what has been done by the mission boards and other agencies in recruiting for the mission field, in missionary education and in the promotion of interest in missions with a view to eliciting financial support.

It is curious that the authors should have deemed it worth while to devote no less than 22 pages to the answers to a questionnaire received from persons withdrawn from missionary serv-

ice, quoting at length letter after letter containing *ex parte* statements without apparently making any effort to ascertain whether the views thus given publicity were justly grounded. One cannot but feel that other facts could have been adduced which would have served to modify the unfavorable impressions that must inevitably be engendered by reading them.

A perusal of the Fact-Finders' material as a whole leaves one with the conviction that the Laymen's Missionary Inquiry has here provided churches, missionaries and boards with a great treasury of factual material which will be invaluable through the coming years in the work of policy development and administration.

The Baptist Foreign Mission Boards are taking full advantage of all the material now provided in the seven volumes as well as such additional material not in print as is also available for use. Extensive communications have been sent to all missions asking them to pursue studies along the lines of the report, covering the development and functioning of the church, cooperation among the evangelical missions, self-support and the use of foreign money. The Boards have already carried out a preliminary study of the report. A statement on the major principles involved was prepared and distributed at the Washington Convention. Copies can be had by writing headquarters.

The critical financial situation which is faced by all missionary societies today would of itself compel a thorough-going review of the work in every field. The Boards are now carrying out such a review. In doing so they are attempting to bring to bear all the values found in the full series of volumes which the Laymen's Inquiry has now made available.



A crowded church in Kinhua enjoys a vivid performance of "Jonah and the Whale" as the climax of its Chinese Christmas Celebration

The Whale Swallows Jonah at a Chinese Christmas

By HELEN DAVIES

FOR a week before Christmas the young men and women nurses from our Christian hospital were all excited, preparing themselves to appear in a presentation of Jonah. "Jonah!" you say; "that is a queer play for Christmas." So we thought at first. Dr. Shen, who was managing the affair, thought it would be of great value in presenting God's dealings with men and that it would be a sermon in itself.

It was really amazing what those young people accomplished with the equipment at hand. They used the baptistry for the sea. They made a huge fish and a boat. They had a sea painted on paper to hang as a curtain at the back of the baptistry. A stormy black sea it was, with a small sailboat tossing on the rough billows.

The church was packed as it has not been since the 1927 disturbances. The decorations were colorful and lent a festive air which was stimulating. First some of the little girls from our school sang several charming butterfly motion songs. Then four of our women presented the coming of the wise men to the manger, while another group in a back room sang "The First Noel." The wise men (women) wandered out from the wings across in front of the audience looking eagerly for the star. When they found it, they went up on the platform and discovered the lowly manger and Mary. They bowed down again and again, placing jars of fragrance before the manger. These women carried this all out with great dignity and in a most worshipful manner. They were not only beautiful and charming in appearance, but were also inspiring. The curtain closed on this scene.

At this juncture Dr. Shen came to the front to tell the story of Jonah, and that presentation followed. It was a huge success. Jonah's acting could hardly have been excelled. He is one of the hospital nurses of no mean talent. We had the scene of Jonah's running away from God's command, boarding a boat which rocked and rolled before our very eyes. The huge paper curtain at the rear representing the stormy sea increased the illusion. Lots were drawn by the crew, and then Jonah came forward and confessed. He was immediately thrown overboard. The huge fish came into view, snapping his ugly jaws toward the boat. Then Jonah jumped up and disappeared from view in a manner that suggested being tossed up by the waves and being sucked down again. He bobbed up a second time, and we saw only his legs sticking out of the fish's mouth.

It was so realistic that one of Dr. Liang's little children had to be carried from the room in tears over the loss of his friend.

In the next scene the boat was gone, and the whale, close to shore, was rocking in a disturbed manner. It was funny, for he really looked as if he were seasick. He raised his head over the edge and deposited Jonah on the platform. It was a long play, and interesting from beginning to end.

We were late getting home that night, and were so tired. As we prepared to retire we talked about these amazing people who, when stirred to do a thing, are balked by nothing. If you need a fish make one of paper and split bamboo. If you need a scene, paste strips of paper together. Why stop for little difficulties?

About four o'clock Christmas morning we were awakened by strains of "Silent Night." It sounded very nice indeed, but we were so

tired and it was so cold. If only we did not have to get up and invite these singers in (as is the custom here) it would have been delightful to lie there and just enjoy the singing. There was a pause, and then "Joy to the World" burst forth.

That brought our feet to the floor and we hastily dressed and ran down to invite the young people in. We opened the compound gate and about 20 young men and women trooped in, each carrying a Chinese lantern attached to a long piece of split bamboo. They filed across the courtyard, up the steps and into the house, the lights bobbing about in an eerie manner. It was thrilling. I brought out oranges and candy to refresh these young people. There were no fires lighted, and there was no hot water, but we did the best we could under the circumstances. After about 20 minutes they said "Merry Christmas" and left. Out on the street they began to sing "Hark, the Herald Angels Sing." I thought how wonderful it was to have such a group of Chinese young folks singing carols at four o'clock on Christmas morning as they passed along the silent dark street of a Chinese town.

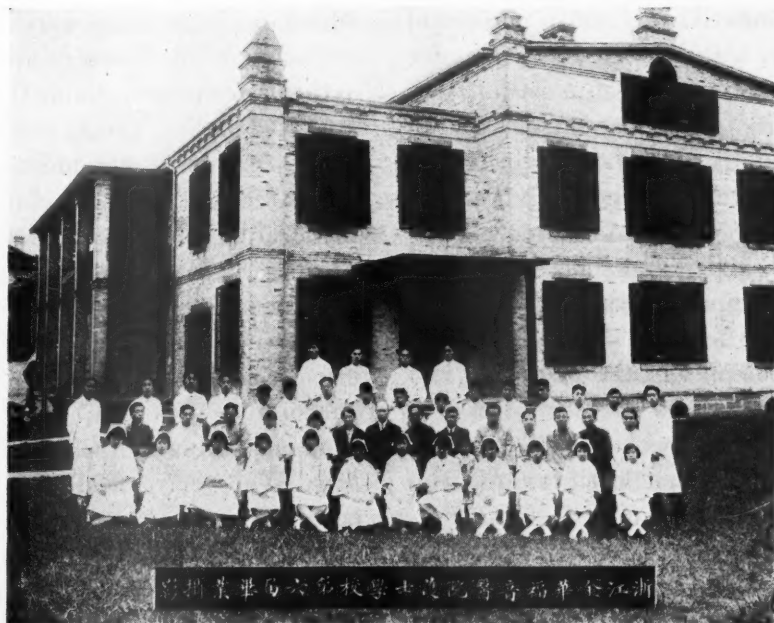
At ten o'clock the Christians gathered in the church for worship. In the evening we went again to church for our Christmas feast. All the church members were there, big and little, rich and poor, besides a few guests. There were ten tables for big folks and four low tables for the

children. As the feast was drawing to its close some one put a little child up on the platform to sing. When she finished we all clapped her back with enthusiasm. After this second song the pastor's little girl ran up uninvited, gave a funny little action song and ran mischievously away. That started the others. One child was no sooner finished than another came forward, each putting on his own particular performance. I have not laughed so much in years as I did Christmas night at those little children. The impromptu program was delightful and materially helped our digestion.

So Christmas was wonderfully happy, even though our own two boys were away on the other side of the world. The last two days we were constantly busy sending out little gifts to practically every home represented in our church. On Christmas Eve we had an early supper and hurried over to the church where there was great activity. It reminded me of my childhood days when the two great occasions of the year were Queen Victoria's birthday, the 24th of May, and Christmas. For me the climax of Christmas always was the church Christmas tree, the cantatas and dialogues in which I usually had some part. Here in China the scene had been repeated.

(Note—This charming Christmas report came to MISSIONS from Mr. John P. Davies, Jr., in New York, one of the two sons of Rev. and Mrs. J. P. Davies to whom Mrs. Davies refers in the last paragraph.—Ed.)

The Pickford Memorial Hospital and its staff at Kinkua, East China



Many of these nurses and doctors took part in the Christmas program

Broken Chains

The world's chains are broken in an impressive, spectacular Christmas pageant in Dalhousie Park, Rangoon, Burma, that is witnessed by more than 12,000 people of all races and creeds



ALTHOUGH it was presented last year, the spectacular Christmas pageant "The Gift of Love," which more than 12,000 people of all races and creeds witnessed in Rangoon, deserves review in this Christmas issue of MISSIONS. The big photograph on pages 608-609 shows the closing scene.

The pageant was written by Mrs. D. C. Baldwin, wife of the pastor of the Methodist church of Rangoon. In four episodes, a prologue and an epilogue, it depicted in a most moving way the story of the gift of the Saviour to the world. A prophetic voice, in words distinctly heard by every one in the vast audience, described the action of all the scenes presented. This part was taken by Bishop Tubbs of Rangoon, a man of rare spirit and evangelistic passion, loved by men and women of all denominations and creeds.

The prologue showed the world bound with the fetters of Sin, Pestilence, War and Injustice. The prophetic voice reproved the World for its willful iniquities and promises a Saviour, and the chorus sings "Oh, come Emmanuel." The World and his attendants moved away, and a number of watchmen appeared with lanterns, searching for the Saviour. Down the slope, in a pathway of light, came the Virgin Mary, with a choir of angels. She was met by the Angel Gabriel; the prophetic voice gave the Annunciation, and the angel choir responded with the Magnificat.

The scene was darkened and then on a rise of ground at the left appeared the manger with Mary and Joseph. The angel choir formed the background as the shepherds, the wise men, and the children came, in turn, to worship. Possibly one of the most impressive scenes of the pageant was that when the children knelt around the manger and sang Martin Luther's Christmas hymn for his own children, "Away in a Manger." The manger disappeared while the prophetic



By JOSEPH C. ROBBINS



voice read Scripture passages and paraphrases descriptive of Christ's life, His works, and His teachings. Next came the Gethsemane scene, where the disciples were shown sleeping on the hillside. An angel in the thicket sang, "'Twas midnight, and on Olive's brow," and the prophetic voice told of the betrayal of the Saviour and His acceptance of His Father's will.

The fourth episode had as its center a huge illuminated cross: as the prophetic voice told the story of each, Peter, Mary Magdalene, and others whose lives had been changed by Christ, came to the cross. Finally in the epilogue the World returned. The chains that bound the World were one by one removed, as Sin, Pestilence, War, and Injustice lay their trophies at the foot of the cross, and the chorus sang, "Christ for the World we sing."

The colorful costumes, the well-planned lighting effects, the strains of familiar hymns and carols beautifully sung by the trained chorus, added much to the appeal of the simple story.

Christians of all creeds and all races took part in the performance, among them many of our own Baptist people. Young people from Judson College, girls from Kemmendine, members of the local Karen and Burmese churches—among them such leading Christians as Dr. Daw Saw Sa—missionaries, and teachers, all were in the chorus. Several of the leading characters were portrayed by Baptists: Mr. Josif was "The World"; Mr. Andrus, of the College, "Death"; Johnson Kan Gyi, one of the wise men; Ma Nu of the Burmese Women's Bible School, and Mrs. Rickard and Miss Whitwer of Judson College had leading parts. Mrs. Campbell of Judson College supervised the making of the costumes and made many

(Continued on page 600)

Unbroken Chains

Convicts in chains in the Swatow Municipal Prison in South China receive useful gifts and Christmas cheer in a unique celebration arranged by the Chinese Christians of Swatow

By ANNA K. SPEICHER



GREAT strides have been made in this part of the world in the celebration of Christmas since I arrived in Swatow, 38 years ago. At that time nothing whatever was done to commemorate the birth of Christ; the children in the schools had no holiday, nor did they know that this great event was, that day, being celebrated all over the world. Today, however, weeks before the time, pupils and teachers begin to make preparations and look forward to that happy day. One thing that is especially gratifying is the way the Chinese Christians are opening their hearts, at that season, to the call of the poor and needy.

We had the customary school Christmas entertainments, gift service, and a group of young people went out as usual, in the early hours of Christmas morning, singing carols and pasting "Happy Christmas" posters on the door frames of the Christian homes. But we had a new feature in our Christmas celebration, and that was bringing cheer to the inmates of the Swatow prison.

The staff of our Swatow Christian Institute had decided that their share in the "Gift Service" would be to prepare gifts for the prisoners and subscribed money for that purpose. We learned that the prisoners were in need of clothing and comforts and so made plans to secure these articles, as far as our money would go. Our Superintendent appealed to the "Save the Country" Society of Swatow, who has charge of the Japanese goods confiscated during the Japanese boycott. They gave to us a case of black cotton cloth, containing 40 bolts of 30 yards each. We called several tailors, who were finally persuaded to

make within five days 170 suits of clothing, at the cost of 58 cents a suit.

Sunday afternoon, after the service, these 170 suits, with 15 comforts, all that we could supply, a bag of candy for each prisoner, and cakes for the officers, were piled into rickshas, and some of us sat in rickshas with the gifts piled around us. It was a unique procession that rode through the streets of Swatow and finally arrived at the prison gate.

The Institute choir and quite a number of Christians from the two churches had already arrived. After a little delay, we all, guests and prisoners, the latter with chains on their ankles, gathered out in the open space, with the gifts piled on the ground in the center. A tract was given to each prisoner for him to read and think over after we were gone.

After order was restored, the choir led in singing a Christmas song, which was followed by a talk by our Superintendent, Mr. Lo, who explained why we had come that day and brought these gifts. Then he told them of how Jesus, whose birth we were commemorating that day, came into the world to save sinners like them. This talk was followed by another gospel talk. Following this talk one of the officers called the roll. Each convict, as his name was called, walked slowly near, with his chains clanging, and received his gifts. Throughout the service there was perfect quiet and order and the prisoners listened attentively.

As I looked over this audience of prisoners, I noted that practically all of them were young, most of them under 30 years of age, and a number of them under 20. Many of them are kept busy in the workshops. The worst criminals are confined in their cells. I was the only foreigner in the crowd and I was treated with respect.

As I sat there and watched the faces of these men and boys, my heart rose up in prayer to

God, that this little ray of cheer which we had brought to these prisoners this Christmas Day might open the way for the light of Jesus Christ to enter into their hearts, and bring new life to them. "I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least—ye have done it unto me."

Unbroken Chains Also in Puerto Rico

Christmas in the Rio Piedras Penitentiary

By LAURA FISH

THE Baptist Church in Rio Piedras enjoyed three Christmas programs. Perhaps the most impressive was the drama, "Who Gives This Feast?" presented by a group of young men and one little boy. On Monday night we repeated it in the penitentiary which is located here in Rio Piedras. The stage was made of two of the large dining tables. The curtain was a sheet. But the program was, if anything, better than when given in the church. A large group of church members attended, the prisoners seemed most appreciative, and many of them deeply moved.

Broken Chains

(Continued from page 598)

of them herself. The Christians of the whole city gave unstintingly to make this pageant a worthy presentation of the Christian message.

That they succeeded beyond their fondest hopes was evident from the rapt attention in which that vast audience, made up of all classes, from the new Governor, Sir Hugh Lansdowne Stephenson, to the simple Indian coolie, from the devout Christian to the yellow-robed Buddhist monk, all sat for two hours and watched the unfolding of the story. One-third of the audience was non-Christian.

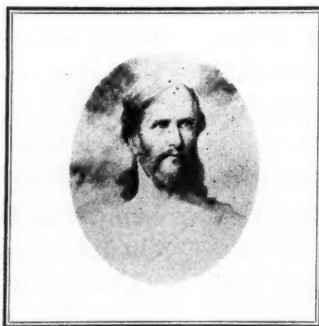
It is noteworthy that in this cosmopolitan city, before these thousands of people—Burmese, Karen, Japanese, Chinese, Bengali, Hindustani, Punjabi, Telugu, Tamil, Canarese, Malayali, Armenian, European and American—these Christians of all communities should have given such a demonstration of brotherhood. Every one who took part or who watched could not but feel this; and above all, and through all, surged the power of the story itself—the Good News of God's great, redemptive love to a shackled world.



Famous Painting Committed to the Cause of Missions

THE famous painting of the Christ, entitled "The Nazarene" by Col. H. Stanley Todd, has been committed by the artist to the cause of "Christian missions throughout the world." Following its exhibition in the Hall of Religion at the Chicago World's Fair, the painting was shown in important cities, from coast to coast, in the nation-wide series of foreign mission conferences.

Leading clergymen of all faiths have acclaimed "The Nazarene" an inspiring and dynamic concept of the Christ of the modern world. The painting presents the Christ as virile, courageous, blue-eyed and fair-haired, as the "Christ Triumphant," in sharp contrast to tradi-



tional concepts of the "Man of Sorrows." It has given to thousands a new appreciation of the founder of Christianity. Dr. E. Stanley Jones, in a recent radio broadcast address, said, "I am deeply grateful for the privilege of presenting 'The Nazarene' to the people of America. In this picture

of Christ I find purity, poise, love, suffering, and triumph. Here at last is a thoroughly satisfying portrayal of the universal Christ, the Christ I see in the pages of the New Testament. Here at last is a concept of the Christ which the world can utterly respect and love."

Col. Todd was moved by desire to portray the "Christ Triumphant," the Christ who cleansed the temple, attracted strong men and conquered death.

At the conclusion of its exhibition in the United States, the painting will be shown in leading cathedrals in England and on the continent. Reproductions of the painting are on sale and may be procured at Baptist Headquarters.



Christmas Is Here Again

A loaned Mormon tabernacle, an American Legion Hall, an Indian church, a hospital waiting room, a Mexican nurse's home—all of them are used in Christmas celebrations on home mission fields

The Light Eternal in the Nevada Desert

UNFORTUNATELY dreams do not come true, instant. We were not able to get into the new church at Boulder City, Nev., as planned for Christmas. What was to be done? Our Mormon friends learned of our difficulty and graciously offered the free use of their building for the Sunday school program. This building is supposed to seat about 150. You should have seen the crowd that night. Every available inch was preëmpted and even windows were opened that people outside might see and hear. Many were turned away.

We had prepared 216 stockings of candy and nuts. (The Boulder City Company had donated the stockings as they had to other organizations.) We thought that would be plenty as we were to give to children only. Imagine our disappointment when we discovered we were about fifty stockings short. The program was worthy of the occasion and it was a glad Christmas to us as this was our first Christmas program.

Another outstanding event was our "White Christmas" program—which was held on Christmas day, and therefore the attendance was not so large. They came with their offerings of food and clothing, also gifts of money which amounted to about \$46.00. This was sent to a mission conducted by a Christian man and his wife in Las Vegas, and will be a great blessing to them.

Another interesting occasion was the rendering of the cantata, "The Light Eternal," by a chorus of 40 voices. This was given in the American Legion Hall. It was a most delightful service. The chorus is the

Community Church chorus. We hope to have the inspiration of their music at our regular services in the new church.

Thus definite religious impressions are being made in the vast Nevada desert on the lives of many people who were suddenly brought together from everywhere by the gigantic engineering task on the Colorado River.—*Rev. T. E. Stevenson, Boulder City, Nev.*

A Christmas Pageant in Seven Mexican Towns

AT THE suggestion of Dr. F. L. Meadows five student nurses, six boys of the church, Dr. Dawson, Miss Jeffers and I prepared, under the direction of Miss Jeffers, a Christmas pageant. We staged it at seven missions. We made the trips in our two cars, one of which I had to drive one night to the farthest mission, a four-hours' journey away. Altogether the pageant was given to over 800 people. It was well received at each place. The villages visited were: Kitlaltepec, Santa Isabel, San Cosme Shalosta, San Nateo Cuanala, Zacatelco, Coronongo, and Tlaltemango. They decorated the rooms in every place with crêpe paper, wreaths and festoons of flowers, and usually we had a stage. In every case the colporter or workers for the mission went with us, and we felt that new doors have been opened for the gospel.

In some of the towns in that region there are several believers where a year ago there were none. In Tepexi, perhaps the most fanatic of them all, Miss Maceda, one of our head nurses, held a little service in her home during her Christmas vacation. People came as never before. Yet during the service a large stone was thrown into the house. Fortunately it

harmed no one. Formerly, however, they have had showers of stones, and on one occasion shots were fired into the house. One bullet entered the wall where the preacher would have been standing if he had not been on his knees praying. A boy from this town was baptized in December. He is in school here and has been bitterly opposed by his parents. At Christmas time, however, his mother bought a Bible for him, one for his sister, and one for herself. If we could only have three times as many colporters and workers to go into these places where doors are opening!—*Mrs. C. D. Dawson, Puebla, Mexico.*

Indians Make Generous Gifts and Generous Pledges

LOOKING back over our five Christmas celebrations at Saddle Mountain, the last was perhaps the most joyous. At the tree giving every one received a generous share, thanks to the friends in the churches. The men were up early in the morning and off for a tree which was cut down and hauled to the church. Quickly it was set up and ready for decorating. Noon saw the families in the dining hall enjoying Christmas dinner together. The afternoon was a busy time for all. While the dinner was being cleared away—what was left of it—the young men brought in the presents, and hung the tree with bright festoons and bags of candy which our friends in the churches so generously provided. At 6:30 the service opened with a Kiowa hymn, followed by other songs and prayers.

Then came the annual Christmas offering and the making of pledges for the following year. Fanny Tongkeaman said, "My father was the first one that ever pledged a beef in a camp meeting. I pledged a beef for this Christmas and I met my pledge. I pledge a beef for next Christmas. We are happy tonight through God's goodness." In bringing her pledge Mrs. Akoneto, whose husband had recently died, said: "I am alone tonight. God's will is something we cannot understand. It is a hard life to be alone but, when you are willing to depend upon God, He is willing to help you. Here is the offering I pledged last Christmas. I pledge \$10.00 for next Christmas, if it is God's will to bring me to another Christmas." Ray Hall testified, "I am trying to live the Christian life. I am happy tonight to say my life partner and baby are well. May God help us bring him up in the Christian way. I pledge a beef for another Christmas."

For two hours the giving and pledging went on until \$88.15 in cash was presented and \$143.50 pledged for the coming year. Following this service

came the distribution of gifts and candy from the tree. When at last the exercises were over, all felt it had been the best Christmas yet at Saddle Mountain. —*Rev. P. L. Jackson, Saddle Mountain, Oklahoma.*

Smashing Kettles Makes Everybody Happy

CHRISTMAS in Mexico is quite different from that at home. The Mexican celebration lasts from several days before December 25 until about January 6. This includes nine nights of *posadas*, a ceremony depicting the efforts of Mary and Joseph to find lodging in the *posada*, or inn. Originally this was a religious festival. Now it is usually a night of dancing and carousing. Christmas Eve is so important here that the big day of the *fiesta* is December 24th instead of the 25th.

On the night of the 23rd, we had our own Christmas program at the hospital, with a fine play, strongly evangelistic, given by the nurses, assisted by some young people from the church. Most of the patients were present. They came in wheel chairs or were brought on stretchers if unable to walk. All the servants with their families and several other visitors also attended.

After the play the Christmas tree was brought in, as there was room enough for it and the play at the same time. Because Dr. C. D. Dawson had to go out "on a call," I had to play Santa Claus and give out the gifts. There was something useful for each of our servants and their dependents, and for each child. The nurses were generously remembered in addition to their gifts from the missionaries. The Hospital Auxiliary, a group of women from the American colony, who make dressings for us, had given us money to get something for each nurse. One of the patients also gave money for new Victrola records.

After the distribution of gifts a joyous time was spent with the *piñatas*. These are large crockery kettles, cracked preferred, dressed in tissue paper of various colors to represent anything that may strike the fancy of the group. The *piñatas* are filled with all sorts of things to eat, such as candy, nuts, fruits, etc., and are suspended on a pulley rope from a rod very near the ceiling. Somebody from the group is blindfolded and given a short, stout stick with which to break it. When a *piñata* is broken and its contents spilled all over the floor, there is a general scramble to see who can get the most.

Thus the program closed leaving our waiting-room floor strewn with orange peel and broken *piñatas*, but everybody was happy.—*Elsie E. Tryon, Hospital Latino-Americano, Puebla, Mexico.*

Christmas Evangelism in Puerto Rico

THE joy of giving to others less fortunate than themselves rather than exchanging gifts with each other as formerly, made the Christmas season at Barranquitas Academy one of the happiest ever experienced.

This was brought about through an inspirational chapel service conducted by Miss Zimmerman, stressing the joy of giving to others. The boys' quartette sang while the students marched up and

quietly deposited their gifts in a white box prepared to receive them. They were later sent to the lepers.

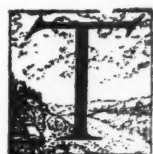
Then Mr. Delgado spoke of the gift our Master desires most of all, the giving of ourselves to Him. He told of his own conversion and subsequent family persecution, and how he had never been sorry he had accepted Christ. When he later gave the invitation to accept Christ as Saviour, four young men responded. Two were seniors and leaders in the school. Altogether it was a never-to-be-forgotten Christmas at Barranquitas.—*Florence J. Latter*, Principal of the Barranquitas Academy, at Barranquitas, P. R.



A Good Time Was Had By All

*The summer daily vacation Bible school is
part of the standard program of all home
mission churches and Christian Centers*

By COE HAYNE



THOUSANDS of boys and girls last summer came under the influence of scores of consecrated and enthusiastic daily vacation Bible school workers. Happy experiences under healthful conditions brought home to many parents the value of the church and Sunday school in their respective communities. Prominent features of the daily program included Bible instruction, Bible drills, story telling (many of the stories taken from the Bible), singing, manual training and outings. Several demonstration programs were given at the close of the sessions. The daily worship and Decision Day services in not a few instances resulted in open professions of faith in Christ.

The several items of news selected from reports from widely scattered fields are indicative of the increasing importance of this feature of Christian educational work.

The First Italian Church of Providence, R. I., Rev. Francisco Sannella, pastor, held a school that greatly surpassed the schools conducted there in other years, both in attendance and spirit. All of the teachers were members of the church and all well trained. In addition to the regular daily program Red Cross and White Cross sewing was introduced. Each year the foreign-speaking parents in the neighborhood are gradually losing their fear to send their children to the classes. During the past summer 133 boys and girls were in attendance.

Speaking of enrolments—note this. At the First Baptist Church of Magna, Utah, Rev. E. B. Pace, pastor, a strong Mormon community, 312 attended the daily vacation Bible school last summer. The Magna church is the smallest of the Utah missions, having a membership of 40, with 33 between the ages of 12 and 22. The children came in two sections—one in the morn-

ing, the second in the afternoon. A heavy job for 19 workers!

The Mexican Baptist Church in Kansas City, Rev. A. B. Apra, pastor, maintained a daily vacation Bible school with an enrolment of 168. The average attendance at the school held at the Polish Baptist Mission, Rev. Martin Pawloski, pastor, was 138. Ten definite decisions for Christ followed the two-weeks' sessions of the school held by the Baptist church of Cortland, N. Y., Rev. O. Charles Newlon, pastor. At the Italian mission in Rochester, N. Y., Rev. V. Aghetto, pastor, an outing was arranged for the children once a week during the month when the daily vacation Bible school was in session. The school inaugurated by Rev. R. O. Shannon in Bannock, Montana, in the early summer was so well received that a second two-weeks' session was held in August. In Wheatland, Wyoming, Rev. Charles F. Thomas, assisting, a community school was conducted for two weeks with an average attendance of 173. Five denominations cooperated.

Several schools were maintained for Indian children. The theme for the school conducted

by Rev. and Mrs. Perry L. Jackson for Kiowa children at Saddle Mountain, Okla., was "Home Life in Palestine" from the point of view of a 12 year old boy supposed to have met Jesus and to have had many interesting experiences with Him. Ten volunteer workers took charge of ten groups. The cars driven by the Indians to bring the children averaged 450 miles each day.

At Rainy Mountain and Elk Creek, Okla., Rev. and Mrs. F. L. King conducted a school with the assistance of 20 Indians. Some of the latter were teachers and others were drivers of cars that brought the children in. Mr. and Mrs. King report that the training these Indian adults received was as valuable as that which the Indian boys and girls received. Miss Luella O'Field, a Cherokee girl from Bacone College, had charge of the primary work. There has never been a D.V.B.S. among the Cherokees. So the special project of the boys and girls of this field this year was to make gifts to be used in a school among the Cherokees. On the closing day the children brought their gifts, making it possible to start a school among the Cherokee Indians before the summer closed.



Primary Class of the Daily Vacation Bible School at the Italian Baptist Church, Providence, Rhode Island

Christmas

For God sent not the Son into the world to judge the world; but that the world should be saved through him.

—John 3:17.

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.

—John 17:3.



A Christmas Prayer

O God, in Christmas starlight Thou dost come to us, not with an army with banners, not with sound of trumpets. Thou wouldst conquer the world and win our hearts, not by battle but by a Babe. We thank Thee for the story of the crowded Inn, the Wise Men, the Manger, the Star, the Shepherds, the Angels, the Mother and Babe. May this be to us a season when faith rises triumphant over doubt and distrust. How easy it is, O God, to be cynical in these troubled days, with wars and rumors of wars, international bad faith, broken peace pacts, intolerance, injustice, cruelty, and sordid manifestations of self-seeking and stupidity! In the midst of our disillusionment and misgivings, as we recall with shame how with the name of Jesus on our lips we have served the god of war, we look backward for inspiration to the first blessed Christmas, and then forward to the day that is to be, when from the gray shadows of strife and sorrow our war-weary world will pass into the Christmas light of joy and justice. This we ask in the name of Incarnate Love. Amen.—JOHN C. GRANBERY in *The Book of Daily Devotion*.

Christmas Thoughts

It was a strange message that Jesus proclaimed in the midst of the kingdoms of this world, whose aspirations for power and wealth had made His native land the scene of many armed conflicts, racial feuds and cultural contests. It brought a strange emphasis to the ears of the religious leaders of His day, who substituted formalism and ceremony for love, justice and mercy. And as men gathered

about Him—chiefly from among those who were of the common people—He taught them of a Father-God who would have them all as members of one family, living together as brothers and sisters, regardless of race, social status, economic privileges, differences of belief. He affirmed with utter confidence that love represented the sum total of man's duty both to God as his Father and to his fellow-men. Here was the light of the world—a new light on the paths of men. In the darkness of human selfishness and superstition it was bursting forth. Here was God's evangel, and those whose hearts and minds were open to the truth exclaimed, "Emmanuel, God with us!"—J. H. FRANKLIN in *The Never Failing Light*.

Christmas Starlight

There's a song in the air!

There's a star in the sky!

There's a mother's deep prayer,

And a baby's low cry!

And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star

Lie the ages impearled;

And that song from afar

Has swept over the world.

Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King!

—JOSIAH G. HOLLAND.

From *The Book of Daily Devotion*, edited by Elmer T. Clark and W. G. Cram.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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Field Correspondents in Four Continents

Vol. 24

DECEMBER, 1933

No. 10

Christmas

And thou shalt call his name Jesus; for it is he that shall save his people from their sins.—*Matt. 1:21.*

A World Out of Tune With the Song of Christmas

THE world is sadly out of tune with the celestial harmonies of the first Christmas chorus. What can men say to "Glory to God in the highest," when they are losing faith in His reality? How can the nations respond to "on earth peace," when a world disarmament conference fails so dismally? How can people sing in reply to "good will toward men," when the past year has witnessed such tragic race prejudice? To what purpose is all this talk about a new world, better industrial conditions, a finer social order, more amicable international relations? Why has not this new world come more quickly, especially when for nearly 2,000 years we have been observing Christmas?

In that last phrase lies the answer. We have annually been observing merely the fact of Christmas. We have not been practicing the reality of Christmas. Year after year we have commemorated the origin of Christmas. Year

after year we have failed to live its message of salvation, good will and peace. As another Christmas dawns upon the earth, we find ourselves needing more than anything else a more manifest indwelling of the spirit of Him who was born in Bethlehem. We should not only observe His birthday as a fact of yesterday; we should open our hearts anew to His redeeming presence as a reality of today. If people everywhere did that, they would quickly recover their waning faith in God to whom they could accord glory; they would soon discover that they were living in a world in which there really was peace; and they would speedily uncover within themselves an attitude of good will that would express itself in all human relationships.

The world would then be perfectly attuned to the song of Christmas.

The Rising Flood of Pagan Christmas Cards

A FRIEND of the Editor in looking over the Christmas cards received a year ago was impressed by the large number that, in word or picture, had little reference to the real meaning of Christmas. Most of the cards did not even mention Christmas. Some said simply, "Wishing you the season's greetings." Such felicitations were usually illustrated by a winter scene. A visitor from some far-off planet would easily have assumed that here on earth winter was a time of year when people sent greetings to their friends. Out of 77 cards received, only 12 in message or picture were associated with the story of Bethlehem. A partial Christmas significance was conveyed on 19 cards, while 46, or 60%, of the entire number had nothing to suggest Christmas. The stationery shops of the country are again being stocked with great quantities of these cards. Who manufactures them, we do not know.

However, there is a way whereby this rising flood of pagan Christmas cards can be checked. Christian people should express a distinct preference for cards that are definitely related to Christmas. The Christmas season is over-commercialized anyway. We can help a little in restoring its real spirit by sending greeting cards that really recognize it.

And Now We Have Re-Thinking Home Missions

WHETHER the new appraisal of home missions, soon to be released, will arouse a nation-wide agitation comparable to that which greeted the Layman's Foreign Missions Inquiry a year ago, remains to be seen. That there will be difference of opinion is likely. In the light of present religious conditions in America, reorganization and readjustment is inevitable. This new study has been under way for five years. Back in 1928, three years before the laymen began their inquiry into foreign missions which resulted in the widely discussed *Re-Thinking Missions*, the Home Missions Council started a five-year program of survey of missions in America. Boards of 26 denominations cooperated. Only seven participated in the foreign survey. Following the Church Comity Conference at Cleveland, Ohio, in January, 1928 (See *MISSIONS*, March, 1928, page 153), a large committee undertook a general appraisal of home mission fields. Board management and administration came in for scientific study. Surveys were made of 25 states. Many home mission projects were inspected in all parts of the country. A report of these studies will soon appear in book form. A special committee of 18 pastors, laymen, and women representing 18 denominations (Mr. H. T. Sorg, former Vice-President of the Northern Baptist Convention, is the Baptist member), will evaluate these findings and report to the Home Missions Council at its annual meeting in New York, January 9-11, 1934. This fresh survey of an important aspect of American Christianity should prove of value to all Christian people and of special concern to those interested in Home Missions.

It Was Written One Hundred Years Ago

THAT missionary magazines one hundred years ago faced problems comparable to those of today is revealed in *The Baptist Missionary Magazine* for December, 1833. This is a predecessor of *MISSIONS*. By coincidence, that issue marked the close of volume 24 just as this issue is the final number of volume 24 of

the present magazine. Here is what an editorial in that issue said:

The present number closes the 24th volume of the magazine, the oldest religious periodical published by American Baptists. The growth of the missionary cause in the country, together with the accumulation of missionary intelligence, has created a demand for all its pages. The importance of such a periodical none can doubt, and yet we fear that it is not *fully* appreciated by but few. For several years past, the number of subscribers has gradually diminished. We respectfully request all pastors and friends of missions to aid in increasing the circulation. By doing so, they will promote alike the interests of the people and the cause of missions.

What was written one hundred years ago is still true. An increase in the circulation of *MISSIONS* "will promote alike the interests of the people and the cause of missions." December is always an ideal month in which to persuade people to have *MISSIONS* come to their homes for the next calendar year. Will you not help bring this about?

Editorial ♦ Comment

♦ The Picture Identification Contest now running in *MISSIONS* (see page 582) has aroused considerable interest. Answers are coming from all parts of the country. Some are quite original. One subscriber in a western state guessed that the September picture (New England delegation to the May meetings in Washington in 1888) was a photograph of the Baptist State Convention on the steps of the capitol of her state. A well-known pastor saw the October picture (John Hus Martyrdom Memorial Service) and positively identified himself in the crowd. In fact, he pointed out to his wife where he was supposed to be standing beside Dr. George W. Truett! But when he learned that the picture was not taken in Stockholm, as he had assumed, but in Prague, which he had never visited, he had to admit that he guessed wrong. So he is still paying for his subscription!

♦ Under the title, "The Light Shineth in Darkness," the American Bible Society is again suggesting the second Sunday in December for the annual observance of Universal Bible Sunday. There is everywhere need for directing attention anew to the central place which the Scriptures occupy in the Christian faith. There is need also for drawing upon the
(Continued on page 610)

Christmas in th

IN ZERO WEATHER THEY SANG CAROLS

The picture below shows Miss Thomasine Allen (standing) and her corps of Japanese helpers who toured Northern Japan and arranged ten Christmas programs. They trimmed five Christmas trees, brought cards and gifts to more than 1,000 people and held Christmas celebrations in fifteen different places. Quite an ambitious program! One feature which they will long remember was a carol service on the steps of the Morioka City Hall at midnight. Fifty Japanese Baptists participated. For half an hour they sang in zero weather



THEY LOOK LIKE—WELL, WHAT I
*All are Chinese students in the University of SH
nations and races at the University Christmas P
to the Christ Chil*

AT THE TOP
*The dramatic climax to the Rangoon Christmas F
in his article "Broken Chains," on page 598. TH*

in the Far East



BETHLEHEM'S STAR SHINES IN SHAOHING

The picture below shows the Christmas decorations in the Goddard Memorial Baptist Church of Shaohing, East China, pastor T. E. Tsiang. The wall is covered with paper on which part of the world has been drawn, the Pacific Ocean in blue, and the land areas, China, Japan, Russia and Europe in light brown. The large star represents the Star of Bethlehem, and the Chinese characters above say, "Jesus came to the earth to save ME." This was the subject of Pastor Tsiang's two sermons on Christmas Day

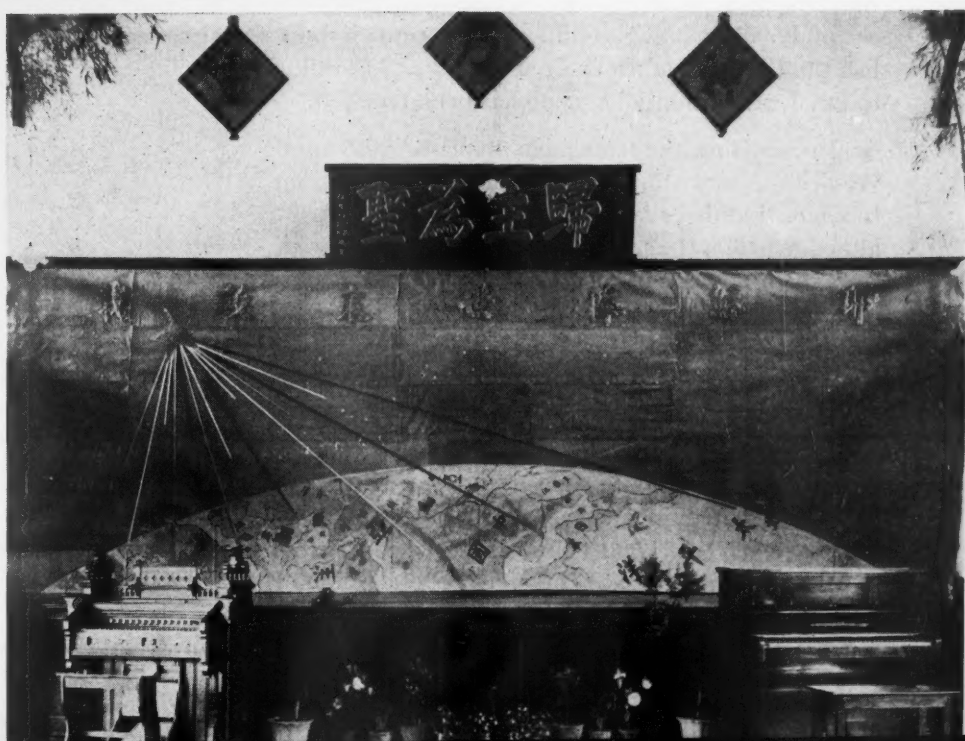


ALL, WHAT DO THEY LOOK LIKE?

University of Shanghai who represented various Christmas Pageant. All came to bring gifts to the Christ Child

AT THE TOP

on Christmas Pageant described by Dr. Robbins on page 598. The picture was taken by flashlight



Editorial ♦ Comment

(Continued from page 607)

spiritual resources available in the Bible for strengthening character and building up morale so greatly in demand today. It is hoped that churches everywhere will respond. Dr. W. Russell Bowie of Grace Episcopal Church, New York, has written the booklet which the Society will again send to pastors. Last year more requests for this material were received than in any preceding year.

♦ In the First Baptist Church of Lewisburg, Pa., on Sunday morning, October 15th, Dr. Raymond M. West, student pastor at Bucknell University, preached his last sermon. Following the benediction he retired to his study and died suddenly of a heart attack. The next day he would have celebrated his 70th birthday. His long and useful career included pastorates in Philadelphia, Pa., St. Paul, Minn., and Rochester, N. Y. He had also served as executive secretary of the New Jersey Baptist State Convention. During the New World Movement from 1919 to 1924 he headed the Department of Life Enlistment. His stimulating preaching was marked by an intellectual vigor that appealed greatly to students. During his pastorates in Lewisburg and Rochester no other church in either city had a larger proportion of students in the Sunday morning congregations.

♦ It is reported that during Russia's first five-year plan 29,000,000 people learned to read and write. As a result, the nation's literacy record rose from 33 to 90 per cent. Having taught these people to read, it is safe to assume that the government will rigidly supervise their reading matter. This will certainly not include the Bible. All permits to publish the Bible in Russia expired in 1929. According to Dr. J. H. Rushbrooke, none has been renewed.

♦ In reporting the Rumanian Baptists' 20th anniversary on page 613, Rev. V. Prodan calls attention to a fact that deserves special emphasis. Last year, although half of the adult members were unemployed, Rumanian Baptists in America contributed \$3,979.95 for local expenses and \$3,904.73 for missions. Do you remember the "Coleman Standard" of seven years ago? In the ratio of local expense and benevolence Rumanian Baptists are certainly well toward the top.

♦ Since July, 1931, the government of Brazil, in order to get rid of an enormous over-supply, has destroyed 3,050,124,000 pounds of coffee either by burning or dumping into the sea. A total value of \$200,000,000 is represented by this destruction. It is more than the entire world consumption for one

year. During July, August and September of this year, 62,660,000 pounds were destroyed. And yet there is hardly a day that the Editor, on his way to the Grand Central Station at night, is not solicited by some unemployed, homeless man for a dime to get a cup of coffee. What a crazy world!

♦ The recent outbreaks of Anti-Semitism in Europe have again drawn attention to the distribution of Jews throughout the world. It is estimated that there are slightly more than 10,000,000 Jews in Europe; about 4,500,000 in America, of whom 1,750,000 are in New York City; about 450,000 in Africa and 750,000 in Asia. There are only 160,000 Jews in Palestine. It seems incredible that there should be more Jews in New York City than in the entire continents of Asia and Africa combined, and more than ten times as many as in the entire land of Palestine. For years to come New York is destined to be the world's leading Jewish city.

♦ According to *Barron's Weekly*, of the 33,568,296 automobiles registered throughout the world, 73 per cent, or 24,317,020, are in the United States. This figures out *one car for every five persons*. Apparently we have not been quite so poor as we thought.

THE GREAT DELUSION

NUMBER 6. Youth and Beer

THROUGH advertising in newspapers, magazines and on the billboards, everything possible is being done to popularize the sale of beer.

Something different is happening in Germany. Mr. T. W. Williams, special correspondent for *The New York Times*, writes as follows:

It is said that 75 per cent of the youth of Germany believe in Chancellor Hitler implicitly. The older generation of Germans feel a bit sad because the younger men drink little beer. Water is their regular beverage and the majority of them do not smoke. This seems almost incredible to those who knew the old pre-war Germany, when every youth had his stein and his cigar.

The breweries have been hard hit by this decrease in the demand for beer, especially at the universities.

Whatever Hitler may have done that deserves censure, at least give him credit for this.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

Communist Executions and Missionary Tea Parties

The Annual Hakka Baptist Convention meets amid dangers of attack by Chinese Reds and of possible kidnapping of the missionary

By ARTHUR S. ADAMS of Hopo, South China

THE Hakka Chinese Baptist Convention met in Hopo, South China, July 7-11, 1933. Up till within a few days of the time of meetings, there was much uncertainty as to whether it could be held. Hopo itself was not in danger, but many felt that travel was risky. A band of 200 well-armed "Reds" had located themselves in the outlying hilly sections near Hopo. For some time there was danger that this band would attack and loot the market-town, or kidnap the merchants.

This was held to be our own chief danger. For about two

weeks, at the urgent request of our people, we slept elsewhere than in our home. This was the only alternative to leaving Hopo entirely. We did not wish to do that, for it would mean not holding the Convention at Hopo. And we were anxious to have it. For two years previous we had been disappointed. Besides, if we left hurriedly, our doing so might have helped to precipitate an attack. So we felt justified in running risks to conserve the work of nearly 30 years.

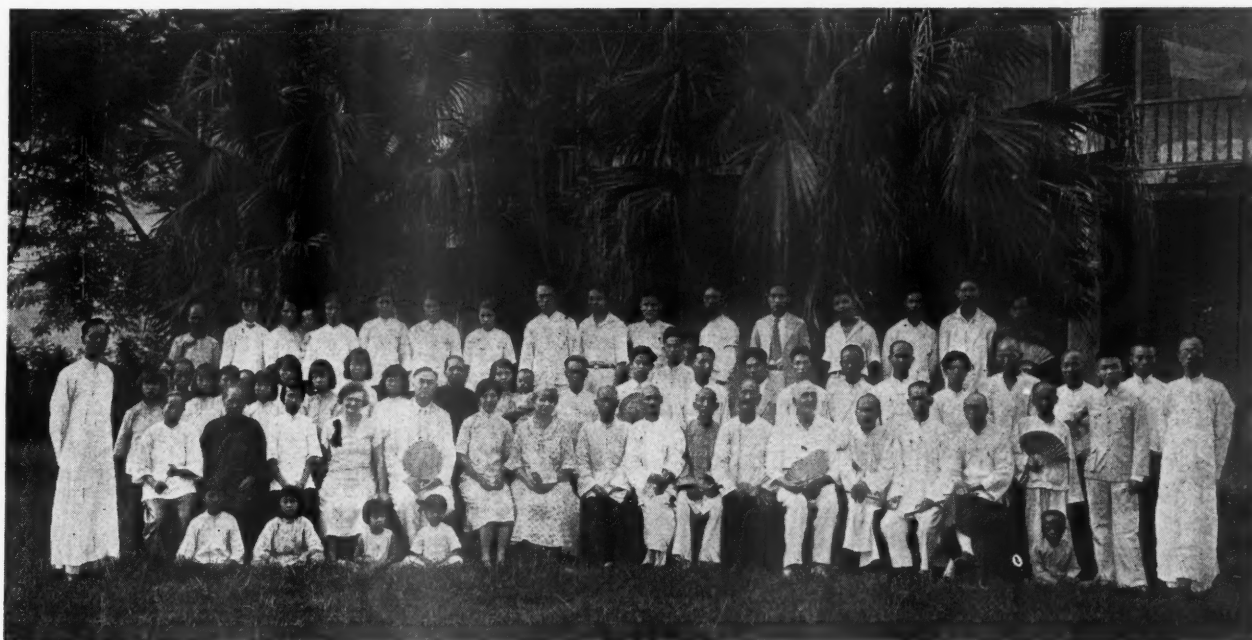
By the time the delegates arrived, the military were in com-

plete charge of the situation and some 30 "Reds," or people suspected of aiding them, were shot. Our one regret was that those conditions made it impossible to attempt any evangelism for the market people.

The spirit of the convention was good, in spite of the unusual setting. The speakers were our own workers. It was impossible to secure any special speakers from a distance.

Everything was peaceful and the fellowship was delightful. Mrs. Adams, "The Little Lady of Hopo," was hostess every afternoon at a delightful tea party in our beautiful garden. Now and then distant shots reminded us that some unfortunate Reds had paid the price on the river sandbank.

We were glad to hear later that all delegates reached their homes safely and without any unpleasant happenings.



The Hakka Chinese Baptist Convention photographed on the lawn of Rev. and Mrs. A. S. Adams at Hopo

Cuban Mobs Shout, "Down with Yankee Imperialism!"

The situation in Cuba still is very serious. From one day to the next we don't know what to expect. A few days ago we were quite hopeful that a peaceable solution was near, but now the news looks very pessimistic. The influence of communism is being felt tremendously in the government and among the laboring classes.

Poor Cuba! The sad part of it all is that the great masses of people are the ones who are affected. Want, actual hunger and suffering are on all sides.

We were congratulating ourselves that in this little town of Cristo everything was absolutely quiet and safe. But not so. On Sunday night just as we were coming out of church we saw a big crowd down the street, heard loud shouting, and then—bang, bang, bang—a lot of *shooting*. We all took to our heels and ran pell-mell to the nearest shelter. There was a lot of excitement all that night. Extra troops were sent up from Santiago and order was finally restored. The trouble was between some strikers and strike-breakers of a manganese mining company. One man was killed and another one was wounded. Revenge was the immediate threat of the strikers, and the few American families connected with the mines left the town and took refuge in Santiago. Many American-owned sugar mills and other companies have millions of dollars of American capital invested. In all these places there have been strikes and labor troubles. The cry of "Down with the Yankee imperialists and capitalists!" has been heard frequently.

Through all these disturbances we have not had a threat of any kind, nor been molested in any

way. The only thing that is bothering us right now is that we've had no bread for a week, for the bakers are on strike. We're eating hard crackers, but we don't complain about a little thing like that. We reopened school with a small enrolment, only 115, but we marvel that we have that many.
—*Kathleen Rounds, El Cristo.*

Missionary Oddities

Number 2

THEY NEED A MULE

HAVE you a spare mule? They need one at the Mather School for Negro girls in Beaufort, S. C. Miss Florence Walter, school principal, in reporting how eager many of these girls are for an education, wrote as follows:

Applications are still coming in, so I'm hoping we'll be able to bring up the total enrolment. The condition of the cotton and tobacco markets is responsible for some of the delays. We sent out a letter to 15 possible students, making the proposition that if anyone could bring a mule to school, we would allow the student's board for the year. We have from one girl the offer of a hog and some corn in return for schooling, and from others the offer of wood, meat, chickens, sweet potatoes, and other farm produce. It is a bit difficult to adjust these odds and ends to the regular schedule. For instance, we will not want sweet potatoes for two months, since the crop from the farm here will be sufficient for that time.

The Touring Gospel Chapel Has a Busy Summer

During the summer and early fall open-air meetings were again held three times a week among several nationalities of new Americans in Hammond, Indiana Har-

bor, and Gary, Ind., with the helpful cooperation of Rev. J. M. Hestenes of the Christian Centers and Rev. J. H. Horton of the First Church of Hammond. The picture on page 593 shows one of the Rumanian meetings with the "Baptist Gospel Chapel" under the leadership of Rev. A. S. Lucaciu. He is seen in the front with his little girl in his arms. The average daily attendance was 195. The gospel was preached to 3,450. In the Rumanian language 3,000 tracts, 312 Gospels of John, 52 New Testaments and 12 Bibles were distributed; in the English language 1,500 tracts, 125 Gospels of John, 75 New Testaments, and 6 Bibles.—*V. Prodan.*

Los Angeles Church Holds Services in Four Languages

At the South Park Baptist Church, Los Angeles, an "International Night" was held Sept. 24th. Four languages were spoken: English, Italian, Hungarian and Spanish. Rev. Nicholas Dulty, pastor of the Hungarian branch of this church membership, read Scriptures and led in prayer. Rev. Joseph Napoli, pastor of the Italian branch, preached the sermon. Following the sermon, a beautiful baptismal service was conducted by the pastor, Rev. Harold A. Eaton, assisted by the two foreign-speaking associate pastors. The three ministers appeared in the baptistry together, baptizing six candidates of the following nationalities: one Japanese, one Italian, one Hungarian, two Mexican, and one American. A large congregation witnessed and enjoyed this unique service.

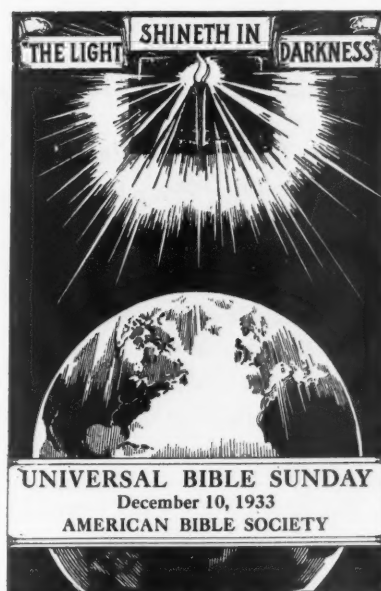
The church has a program of worship and service to reach the entire community. Two preaching services, Bible school, and B. Y. P. U. meetings are conducted each Sunday, in each of three languages, Italian, Hungarian and

English, in addition to which there is one weekly Bible class in Spanish. A free medical clinic is operated, ministering to all regardless of race, nationality or creed.

Rumanian Baptist Association Celebrates 20th Anniversary

The Rumanian Baptist Association of America at its annual meeting in Chicago in September not only reviewed the work of the year, but also celebrated its 20th anniversary. It now has a membership of 870 in its 18 churches and missions. It has 16 Sunday schools with an enrolment of 1,090. During this year there were 60 baptisms. Despite the hardships of the past year and the fact that more than half of the adult members were unemployed, the churches gave \$3,979.95 for current expenses and \$3,904.73 for missions and benevolences.

There are about 200,000 Rumanians in America who ought to be reached with the gospel. There are 30 Rumanian colonies of 1,000 or more people where the gospel is not being preached. The



Facsimile of pamphlet for Universal Bible Sunday. See page 607

duty and responsibility rests upon us because the Baptist work is the only evangelical work that is being done among Rumanians. Out of 13 ordained ministers, only 7 are now employed because work was discontinued by the American home mission societies. We hope and pray that means may soon be

found to put these ministers back into the active ministry.

Officers for the new year are: *Honorary President*, Rev. C. R. Igrisan of Detroit; *President*, Rev. A. S. Lucaciu of East Chicago, Ind.; *Vice Presidents*, Rev. J. Ardelean of Akron and Theo. Faur of Detroit; *Executive Secretary*, Rev. V. Prodan of Glen Ridge, N. J.; *Recording Secretary*, Rev. L. Talpesh of Detroit; *Treasurer*, Theo. Stan of Detroit; *Auditor*, Geo. Pop of Aurora; *Editor of "Luminătorul,"* Rev. John Churdar of Martins Ferry, Ohio.

—V. Prodan.

Communion Service Uses Congo Native Bread

There are many forms and phases in devolution or the transfer of responsibility from foreign missionary to native leadership. An interesting note comes from Mrs. E. G. Hall of Vanga, Belgian Congo: "Only recently we changed to native bread for use in the communion service. The women of the church have accepted the responsibility for making the bread each month." The Vanga church membership totals about 2,000.



The Baptist Gospel Chapel holds a meeting in Indiana Harbor

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What Can We Believe? by James Gordon Gilkey, is an illuminating exposition of the faith of Protestantism in its most liberal form. It is fascinating reading, for there is not a dull page in the book. Written primarily for laymen, it avoids abstruse theological phrases. Some chapters are strong, notably, "A Modern Conception of God," "The New Conception of Immortality," and "What Makes Right Right?" Others will not prove satisfying. Dr. Gilkey admits that "it is around the figure of Jesus as a teacher, and nothing more, that the New Protestantism is now building its beliefs." He summarizes Jesus' teachings as "regarding every human being of infinite value, in showing active kindness toward all those who need his help, and in trusting the Unseen but Kindly God to value him and help him as he makes his way through life." This in turn determines the author's definition of what it means to be a Christian. Dr. Gilkey defines a Christian as "one who follows Jesus' basic teachings. Being a Christian means nothing more and nothing less." Liberal Christianity has gone far since the close of the 19th century which, according to Dr. Gilkey, marks the end of the third period of Protestantism and the beginning of the fourth or New Protestantism. (Macmillan; \$1.50.)

Little Evils that Lay Waste Life, by Miles H. Krumbine, minister of the Plymouth Church of Cleveland, is a volume of sermons that are thought-provocative. Incarnate them with the cultured personality of the preacher and they betoken a special charm both of thought and style. Dr. Krumbine may not be always convincing, as in his inferiority-

complex estimate of Zaccheus, but he is always interesting. He thinks penetratingly and speaks clearly and candidly out of a wide culture. His subjects are suggestive: The Inferiority Complex, Spiritual Evasiveness, Moral Evasiveness, The Peril of Pettiness, The Story of a Quitter, Provision for the Flesh, The Religion of a Sceptic, The Wisdom of Courage, Let Us Give Thanks, and The Thrust for Peace. The passage in the sermon on The Wisdom of Courage, which states three things that religion can do for us, if we will let it, is rare spiritual tonic greatly needed today. And the close of the thanksgiving sermon opens a window into the soul of the preacher who discerns the real reasons for thankfulness in a time of common depression. A spiritually uplifting volume in Harpers Pulpit series at \$1.00 each.

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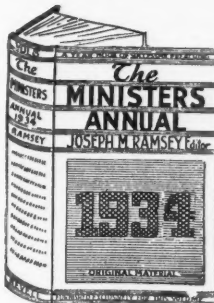
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The Epistle to the Hebrews, by Theodore H. Robinson, Professor of Semitic Languages, University College, Cardiff, Wales, and sometime visiting professor to the University of Chicago in Old Testament Studies, forms the ninth volume in the Moffatt New Testament Commentary, a series of marked value based on Dr. Moffatt's Translation and edited by him. Dr. Robinson also wrote the commentary on Matthew. Of profound learning, he has given years to the elucidation of the difficult and little understood teachings of this Epistle, whose eleventh chapter contains one of the finest passages in Christian literature. This volume is a fine example of minute examination. Biblical scholars and students will appreciate the masterly qualities of these

A Cross-Section of American Preaching

—Boston Transcript

THE MINISTER'S ANNUAL 1934



JOSEPH M. RAMSEY, Editor

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The Cokesbury Marriage Manual, edited by William H. Leach, is a small leather-bound book of 157 pages that every pastor should find useful. Marriage rituals in use in half a dozen denominations are printed in full. In addition, the book gives valuable suggestions on marriage, pronouncements of the churches, a summary of marriage laws of our 48 states, and a fine bibliography on marriage. (Cokesbury; \$1.)

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February. TIMES OUT OF JOINT. By Charles Lyon Seasholes, Pastor of the First Baptist Church, Dayton, Ohio.

March. REALITY IN RELIGION. By John MacNeill, Principal of the Theological Faculty of McMaster University, and President of the Baptist World Alliance.

April. THE SIN OF BEING ORDINARY. By Frank B. Fagerburg, Pastor of the First Baptist Church, Los Angeles, Calif.

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ORDER FROM OUR NEAREST HOUSE

CURRENT MISSIONARY OPINION

Compiled from the press of the world

THE position of Japan on the anti-Japanese immigration law is the same today as when the law was enacted in July, 1924. The Japanese are as warm over the legislation as ever. President Abraham Lincoln said that there can be no true solution of a question except on the basis of justice. The question of Japanese immigration will persist until it is solved in accordance with the principles of justice. The Japanese will continue to protest until they have recovered the self-respect they lost at the hands of the United States. There is talk of the need of increased friendship between the United States and Japan. Not much will come of it so long as the Japanese feel that they are not receiving fair treatment at the hands of the United States.—*The Osaka Asahi*, Osaka, Japan.



THERE is absolutely no reason why a single American warship should be built at present. There is no more reason why an American warship should be built than there is why a British or an Italian or a Japanese warship should be built. There can be no reason why any of these ships should be built, unless they are to be used in war. The navies of the world are more than ample to meet any legitimate demands for the next 25 years. There is only one reason for increased naval equipment and that is as a preparation for war. If the nations of the world are to have war, then increased navies, additional air equipment and all the rest follow as a natural course. But if there is to be no future war, all this war preparation is the height of stupidity. Let us not be deceived. Whatsoever a man soweth, that shall he also reap. If he sows warships, he will reap war.—*The Indian Witness*, Lucknow, India.



AND now America is to build battleships at an expenditure of \$238,000,000, a sum that will almost certainly be increased to a quarter of a billion before they are ready for sea. And we are doing this in a time of great need, when thousands of our fellow citizens are on the point of starvation and despairing of help. That quarter of a billion—more or less—is sadly needed to feed the poor, to save homes and banks, to fight banditry. We are just now suffering from a terrific warfare right at home. It will take many millions to make our

beloved country safe for its own citizens! We need that money to finance vast internal improvements and to provide multitudinous projects that will make America safer, saner, happier and more prosperous.—*The Reformed Church Messenger*, Philadelphia.



HERE is this madness against the Jews in Germany, a madness glaringly representative of certain pagan trends in our modern life. It is almost inconceivable in its relentlessness and fury and in the cruelty of its readiness to shut human beings off, not only from all rights and privileges, but even from the means of maintaining the barest physical existence. But that madness, terrible as it is, is but an exaggerated expression of a world disease of racial and sectional prejudice. This anti-Semitism and all that it typifies, in some degree and in some form, is widely prevalent in other lands, and even in our own "democratic" America.—*The Congregationalist*, Boston.



IT IS estimated that in the United States less than one per cent. of our total incomes is spent in the support of religion. Most of that goes to minister to our own spiritual comfort. It is indeed time to re-think missions, not only in the Orient, but in the United States, in our congregations, in our homes, in our personal lives, and in our personal expenditures.—*The Spirit of Missions* (Episcopal), New York.



THE day of unregulated competition is gone in business and industry. The reason is that competition has become the death of trade. Although individualists here and there still cling to the rule of "Every fellow for himself and the devil take the hindmost," they are a disappearing minority. It has at last become apparent that only through cooperation can general ruin be avoided.

The day of unregulated competition is also gone among the home missions forces of Protestant America. The reason is the same. Competition has become the death of religion. Closed churches, silent pulpits, and a generation of rural youth growing up in spiritual illiteracy, offer abundant evidence that the time is overdue for the churches also to substitute cooperation for the competitive anarchy of the past.—*World Call* (Disciples), Indianapolis.

◆ PERSONALITIES ◆

A Minister 50 Years, a Doctor 42 Years

THE 50TH ANNIVERSARY of the ordination of Rev. Sidney W. Rivenburg, M.D., for 42 years a medical missionary in Assam, was observed by the Baptist Church of Clifford, Pa., on Sunday, August 27th. Those participating in the service included Rev. C. A. Fulton, representing the State Convention; President Milton G. Evans of Crozer Seminary, and Rev. W. J. Green, pastor of the Clifford Church. The sermon on "Torch Bearers," by Rev. Dana Albaugh of the Foreign Mission Society, included reports on this missionary's long and fruitful work in Assam. Dr. Rivenburg pronounced the benediction. The Women's Missionary Society of the Association last June contributed an "over and above" offering in honor of Dr. and Mrs. Rivenburg. Dinner was served by the World Wide Guild. Among those present at the afternoon reception were Mr. and Mrs. Elmer E. Finn, the first couple to be married by Dr. Rivenburg the day following his ordination.

The Longest Pastorate in America

THE RECORD FOR THE LONGEST CONTINUOUS PASTORATE in the United States is held by Rev. George U. Wenner, D.D., minister of Christ Church (Lutheran) in New York. On October 18th he celebrated his 65th anniversary as its pastor. The church was founded by him October 18, 1868, and he has been its minister ever since. Now in his 90th year, he is New York's oldest clergyman in active service. He is also the oldest active pastor in the Lutheran denomination. At the service in his honor three generations of parishioners were present to whom Dr. Wenner has ministered.

Program Committee for the Rochester Convention

PRESIDENT W. S. ABERNETHY has announced the following members of the Program Committee for the Northern Baptist Convention at Rochester, N. Y., next May: Rev. W. Q. Roselle, First Baptist Church, Malden, Mass., *Chairman*; Rev. T. F. Adams, Toledo; Miss Margaret Applegarth, New York; Mrs. C. H. Brennan, Detroit; Secretary Coe

Hayne, New York; E. F. Reynolds, Chicago; C. C. Tillinghast, New York; Rev. W. S. K. Yeaple, Rochester. A meeting of the committee is scheduled for December 14th. We are confident that

Dr. Roselle as Committee Chairman will welcome program suggestions. If you have any of value, send them in promptly. The Convention will meet in less than six months.

A Missionary President of a Board of Trade

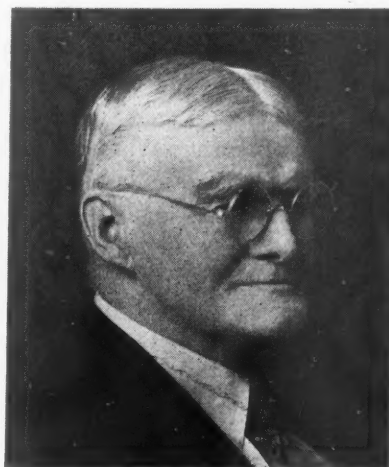
ANOTHER HONOR, indicative of the esteem in which missionaries are held outside their immediate Christian communities, has come to a Baptist missionary in Burma. Since 1927 Mr. H. W. Smith has been Superintendent of the big Rangoon Mission Press, having succeeded the late Mr. F. D. Phin-

ney. His business relations in the city of Rangoon have been so uniformly pleasant and his standing in the community so high, that in March of this year he was elected President of the Rangoon Board of Trade. Last month he was unanimously elected to membership on the Rangoon Municipal Council. Mr. Smith has been a missionary since 1911.

Southern Baptists Fall in Love with Dr. Liu

PRESIDENT HERMAN C. E. LIU of Shanghai University recently completed a strenuous itinerary with Secretary C. E. Maddry of the Southern Baptist Foreign Board. The schedule usually involved four addresses each day. Immense audiences greeted him. Everywhere he won his way into the hearts of Southern Baptists. Dr. Maddry told our own Board that they "had fallen in love with this great Christian statesman from China." Dr. Liu personifies Chinese Christian leadership at its best. His report to our Board of how Shanghai University had survived the perilous months during the Japanese occupation of Chapei two years ago was one of the most thrilling stories to which we have ever listened.

There could be no more convincing proof of the soundness of our Board's policy on which it embarked 20 years ago under Dr. Franklin's direction in stressing at all costs the production of Chinese Christian leadership.



Rev. Sidney W. Rivenburg, M.D.

"Live It Through" in December

By GEORGE PITT BEERS

THIS is the month when everyone's heart is filled with joy; but there is a great danger that we shall be so busy with Christmas that we shall forget Christ. It is a time when churches will want to turn their attention especially to deepening in the hearts of the people the meaning of all of those activities that gather around the Christmas season. Christmas activities must not crowd out the activities of the Kingdom. The "Live It Through" Movement has a very definite program for December, and it will make a great contribution to the life of the people and of the churches that rally around it.

"Reading it Through" has captured the imagination of our people to a very gratifying degree. A West Virginia pastor reports 87% of his resident membership of over 400 enrolled. Everywhere prayer meetings are taking on new interest because people are reading the Bible through together and then coming to prayer meeting to discuss the things they are reading. Family altars are being reestablished around this reading, and individuals are catching a new vision of the Book. Before the end of October 350,000 bookmarks had been issued. A new issue has been prepared, which will not be dated. Thus they can be used any time that a group wishes to read the New Testament through together. They can be secured from State headquarters.

Christmas is a significant season for evangelism. The gift above all others that will mean the most to the giver and to all about him is the gift of one's own life to Christ. There is no finer way to start the New Year than by enlisting with the Master. This season should be a time of great ingathering, and there could be no finer observance of the Watch Night Service on the last Sunday of December than by the ordinance of baptism and then the observance of the Lord's Supper. For this a special and impressive program has been prepared by President Abernethy and his Cabinet. It is hoped that it will be used by our churches from Maine to California, so that in addi-

tion to the fellowship with each other and with Christ, there may be that sense of communion with all of our people throughout the Convention that will grow out of the realization that we will be reading the same passages of Scripture, observing the same order of service and building our communion about the same themes.

Where the White Gift Christmas is observed, is it used mainly as a means of securing contributions for people in need, or is it used to cultivate in the children a spirit of sympathy and understanding? It can be made a means for building Christian character and for cultivating the Christ-like spirit.

December is also the time when many churches will be making plans for the observance of the Week of Prayer in January. As we talk of "Living It Through," we are stressing the deepening of the spiritual life. For the Week of Prayer some will unite in union services. Many pastors will call in neighboring pastors to assist them. Some will follow the program issued for the purpose and others will follow a series of subjects of their own. Whatever method is used, churches that will utilize that first week of January for special devotional services will find it a great help in preparing for the three months following. Careful plans should be made during December.

Above all we must not forget our goal. We must not become so entangled in activities and schedules that we forget that the Movement itself is to lead people to live their religion more completely than ever before. The testimony of a life is far more powerful than any other. A religion lived in everyday experiences brings life's deepest satisfaction. The only worthy thing to do with religion is to live it. We may talk about it, we may cherish it, we may defend it; but none of these things counts unless we live it in our daily lives. Above everything else, let us give ourselves to

Living It Through Together.



“Read It Through”

Notes on the daily readings in the New Testament for December

PREPARED BY CHARLES S. DETWEILER

NOVEMBER 30–DECEMBER 6 (*Romans 4; I Corinthians 1*).

Study Romans 8 to learn what the Spirit of life does for us: (1) He frees us from the bondage revealed in chapter 7—from the sense of futility and defeat. The first step in the life of victory is freedom from condemnation. One must get right with God before one can do right. Sin must be gotten off the conscience before it is gotten out of the heart and life. (2) He quickens us, enabling us to put to death the deeds of the body, freeing us from old habits and establishing new ones. He introduces us to a new atmosphere of glad obedience. (3) He gives us assurance of sonship. The Holy Spirit is God's pledge of coming blessedness in the new age. The believer is moving among the forces of the age of final redemption. His present experience of vital power is the assurance that God will complete what he has begun in him. (4) Finally, the Holy Spirit intercedes within us, helping us to pray. “The Christian's innermost and ruling desire is both fixed and animated by the blessed Indweller, and he seeks what the Lord will love to grant.” Further on in the chapter we learn of One who is at the right hand of the Father, making intercession.

DECEMBER 7–DECEMBER 13 (*I Corinthians, 2–15*).

Study the more excellent way of social living, described in chapter 13: (1) Love is essential (verses 1–3): to public ministry; to personal character; and to service and sacrifice. (2) Love is described (verses 4–7). It

beautifies personality. (3) Love is eternal. The gift of tongues, and the gift of prophecy, or of speaking by direct inspiration of God, were to pass away with the early Church. Love enables us to transcend the limitations of time and space and to partake of the powers of the age to come. Love is the more excellent way to heaven here on earth.

DECEMBER 14–DECEMBER 20 (*I Cor. 16; II Cor. 13*).

At this advent season let us meditate on the incarnation of Christ, as referred to in II Cor. 8:9. It is remarkable that the Apostle Paul employs the most profound doctrines of our faith upon which to base his exhortations for the sober virtues of everyday living. In I Cor. 15:58 all the glory of our future resurrection is made a reason for our being steadfast and immovable in the work of the Lord. In Phil. 2:7 the incarnation is the pattern held up to inspire us with lowly thoughts and consideration for others. It furnishes also the supreme motive for liberality in our offerings. Sacrifice belongs to the nature of God. (1) Paul believed in the pre-existent state of Christ. Before His birth in Bethlehem Jesus was rich. The temple was a magnificent structure, but Jesus told the Jews that He was greater than the temple; He had the consciousness of being greater than Solomon. Matt. 12:6, 42. (2) Jesus became poor for our sakes when He was born as a helpless babe in Bethlehem. All of His earthly career was a continuous humbling of Himself until it reached its climax in the

cross. He voluntarily limited Himself in order to accomplish His mission. (3) The purpose of His humiliation was that we might become rich. In a literal sense the gospel of Christ has improved the material conditions of multitudes, who have learned to read and write, who under its inspiration have learned to be temperate, industrious and thrifty. In a spiritual sense all who believe are blessed in Christ Jesus.

DECEMBER 21–DECEMBER 27 (*Galatians 1; Philippians 2*).

Make an analysis of one of the prayers of the Apostle Paul. For example, Ephesians 1:15–22. He begins with thanksgiving, and then asks that God may take the veil from their eyes that they may discover three things: (1) The hope of God's calling. To what has God called us? The Israelites were called to leave Egypt and march to Canaan, but they had little conception what He purposed to do with them in behalf of the nations. This was set before them in successive revelations. In Isaiah 44:8 they were told that they were to be witnesses of God, but they never rose to the height of this revelation of their calling. (2) The riches of the glory of God's inheritance. What can God expect of us? “Glory in the church;” “We are His workmanship;” “A habitation of God in the Spirit.” (3) The greatness of His power to us-ward. The examples of God's power in the Old Testament are in connection with creation. See God's challenge to Job, when He answered him out of the whirlwind. “Where wast thou when I laid the foundations of the earth?” In the New Testament the supreme example of God's power was in the inauguration of a new order by the resurrection of Christ from the dead, “who is the beginning, the firstborn from the dead.” In the Christ's resurrection a new power was released.

THE • HELPING • HAND

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Belgian Congo

Christmas was a very happy time, with nothing to detract from its real meaning. We had no shopping to do, for our nearest store is several days from Moanza. The Friday before Christmas we had our feast, which was a great event. Early that morning there were many little camp fires, over each one a huge clay pot filled with corn, greens, rice, manioc or meat. Under the leadership of Annette, my helper, the girls worked untiringly until noon. A rumor had spread in the nearby villages that there was to be a feast and by noon about 400 hungry people had gathered outside the church. We felt as the disciples must have felt with the five loaves and two fishes, "What are they among so many?" but the Lord still performs miracles and everyone was fed. Then came the day when all the white *mamas* got out all the boxes that were sent from home by White Cross donors, and the curious little black faces were shut out while we chose dolls, beads, scrapbooks, harmonicas and other toys and

Below: Preparing for the Christmas feast in Belgian Congo



CHRISTMAS EVERYWHERE

carefully marked a gift for each child. That was when it began to seem like Christmas. If only the donors of those gifts could have seen the happy, shining faces as the children received them! They were so excited it was late in the night before they could quiet down and go to sleep. Sunday morning a large crowd gathered for a simple dramatization of the birth of our Lord. An offering was taken that morning for the village schools. It looked like a harvest offering, corn, bananas, pineapples, peanuts, *mbikas* and about \$5.00 in money. They give so generously of their little that we can well learn a lesson from them.—*Ruth E. Dickey, Moanza, Congo Belge.*

South China

It was a beautiful, clear, frosty day in the middle of December, and we gloried in the lovely red berries and autumn foliage which glowed here and there among the pines which covered the mountain slopes along our way. We were nearing the end of the 20 miles between Cliff-town and Great Plains. This would be the last of the stations which Miss Ruth Chang and I had set out to visit before Christmas. For over three years this district had lived in terror of invasion by the "Reds" and travel had been unsafe, so it was with eagerness that at last we came in sight of the beautiful valley of Big Plains and inquired for the chapel. The old Gospel Hall had been commandeered by the local Guards.



Above: Chinese children with their Christmas toys

The faithful old Bible Woman came running to meet us. A few years ago she had been bound and beaten because of her acceptance of Christ.

She welcomed us with great emotion and took us in to the little

room which she had prepared. It was furnished with a table, a bench and a bed of boards padded down with armsful of fresh rice straw. Then she came with hot tea and fresh boiled eggs, while her twelve-year-old grandson, Unicorn, stood by eager to help. The Christian women who lived near began coming in and it was good to see them again. They said, "Do celebrate Christmas with us, we have no pastor, and if you can't stay until the 25th, we can have an early Christmas!" Of course we were glad to do as they asked so they rushed off to spread the news that Christmas would be celebrated on the day after the morrow. Unicorn was especially delighted and he and his grandmother were off to the market at daylight the next morning to order a little feast. They brought back also some firecrackers.

After breakfast Miss Chang, Unicorn and I went out on the hill nearby and gathered quantities of lovely vines, branches loaded with red berries, and sprays of red leaves; then we put in a merry day. Some of our willing helpers made gay paper-chains, tiny lanterns and other decorations from colored paper; others brought in a fine little pine tree and hung tiny oranges from its boughs. The next day, December 16th, dawned clear and cold and folks soon began to arrive. We had services both morning and afternoon, with the feast and firecrackers in between. Miss Chang played on her accordion, we sang hymns, and Unicorn told a Christmas story similar to Van Dyke's *The Other Wise Man*. Then we told the beautiful Christmas story and talked of its meaning for us. There was a delightful spirit of love and fellowship and our hearts were full of thanksgiving for this little band of faithful folks, in the midst of so much unrest, banditry and superstition.

And so ended this happy and

unique Christmas day and we prepared to press on to Kaying where there would be a series of carefully prepared Christmas celebrations—but no! Another incident occurred to crown the day. In the evening Unicorn came in with his eyes shining and said softly, "When Pastor Chung comes up next time I want to be baptized, for I have given my heart to Christ," and the dear old grandmother-Bible woman stood by, tears of joy running down her cheeks.—*Louise Campbell*, Kaying, South China.



Bengal—Orissa

Not many months before, the children of the coolie village had been a very unkempt-looking group, but here tonight, on Christmas eve, they came trooping in with clean clothes and faces and bright, winning eyes. The little drill they had been taught went well and the songs they had had to learn as the teacher read the words went off with vim. Santa Claus came in, a most obstreperous individual, and made several hearts go pit-a-pat, but the older brothers and sisters soon had the more timid children well mothered so the cries stopped. Santa danced around merrily with one and then another, but did it so badly that their own village dances really seemed quite an improvement.

There is a sad dearth of games among all the children, but among those who must work as soon as they can possibly do anything, there is no opportunity for real play at all except as they play at their work. They do enjoy these semi-dancing frolics, though they are scarcely more than hippity-hop, since it gives them a chance to stretch their little legs and arms for all they're worth. Then came the sweets and presents bought in our bazaar from money sent by some thoughtful person. The

whistles whistled and the balls bounced and eyes grew bright. I was pleased to see every one wait until every one else was served before a single sweet was touched, although they were gazed at wistfully for some time. During the day probably every one of them had run around herding cattle or doing some such work without a stitch of clothing on and learning that one has to look out for his rights in this stern world. But when the Sunday school Christmas came, that was very different; they were thoughtful of each other. We hope that soon Christmas and all the Sunday school means may take possession of the whole of their little lives.—*Ada Stearns*, Midnapore, Bengal-Orissa.



Burma

The Vacation Bible School which was held during the Christmas holidays was very successful. About 35 children came, and on the last day the girls had a Christmas tree and gave them all presents. They bought clothes for most of them, a gift which was greatly appreciated, as most of the youngsters are very poor. I wish you could see how sweet the little tots look in their *longgies* and *inggies*, just like dolls trying to look grown-up. We have been having big crowds for Sunday school each week. One day I had to make three trips, as we had about 40 children. It is amazing how many of them will fit in the car at one time!—*Pauline Meader*, Rangoon, Burma.



India

Before school closed for the holidays seven classes chose seven different nearby villages, prepared Christmas programs and went to the respective villages for an afternoon and evening of giving of
(Continued on page 633)

TIDINGS



FROM THE FIELDS

735 Christmas Dinners and Two Trees

The Negro Christian Center in Cleveland, Ohio, had 8 parties for 468 boys and girls during the holidays, and served turkey dinners to 735 adults. The dinner program included a sermon, Christmas carols, and greetings by outstanding citizens. The children's programs were built around the Christ child. A play was also given. The mothers' luncheon closed with an impressive testimony meeting. We felt the nearness of Christ in a most unusual way throughout the season.—*Ruby B. Baker.*



A Christmas Tree Behind Bars

At the Immigration Station in Seattle, about 30 boys were detained over the holidays. Imagine a room with concrete floors, brick walls, bars at the windows, iron partitions to separate the sleeping quarters from the small classroom, and another to enable the guard to watch over the boys and at the same time bar the door leading to the corridor. On a table at the far end of the room blazoned a Christmas tree under which were games and toys, gifts from Chinese business men. Enter—a group of 10 Chinese boys and girls, one Chinese woman, and the missionaries from the Chinese Baptist Church. This was the first group of friends these strangers had met since leaving the boat. Mrs. Emery Chow told the Christmas story and read the Scripture, and the boys listened with deep interest. Together we sang Christmas carols. William Chen, our

CHRISTMAS TREES

acting Chinese Director, closed the service with prayer. Then one of the teachers directed games and all had a good time.



Imagine our surprise when two weeks later seven of those boys came to our night school. You never saw such smiles as they wore when they greeted those whom they had met the night of the party. Two are remaining in Seattle for study and will attend our night school. Who knows just what this one group will take from the Christian acquaintances made while detained at our port?—*Alice F. Snape.*

A Living Tree in Seattle

The beautiful Christmas fir tree illuminated with colored lights was an inspiring sight at the Japanese Woman's Home in Seattle. At the union meeting of the Fujin Kāi (Woman's Society) and the W. W. G.'s the picture was stamped on our hearts, after the women and girls had marched to the front of the room to the music of "Joy to the World" and bearing their White Cross gifts. When we realized our packages would go forth as messengers of love to the Philippines, to the Crow Agency, and to the Baptist Missionary Training School, we felt that *now* our Christmas tree was a living growth. The 52 present will not only remember that sight, but also the initiation of the six W. W. G. girls who in the dim light of the candles were "mindful of the millions who are still in darkness" and wished to pledge themselves to service.—*Esther M. McCullough.*



Journeys of a Chinese Christmas Tree

I wish our Christmas tree might talk and tell its own story of how it was decorated, enjoyed by the children in Locke, laden with gifts, and then when the program was over and the gifts distributed, how it was hurriedly untrimmed, whisked into the waiting Ford, and carried to the next town. Five times that tree was trimmed and untrimmed. The missionary felt very much as though she had joined a traveling circus when into a quiet town she would drive, the

Ford filled to capacity with Christmas tree, gifts, and a Santa Claus outfit. Immediately the streets and alleys were filled with children.

I wrapped 635 gifts, made and filled 400 bags with candy and popcorn, was responsible for three Sunday school Christmas programs and two parties, besides writing 214 letters in regard to the boxes which came from churches. It was a busy time. One of the crowning joys was the coming of a Chinese mother, wife of one of the leading families in Locke, to tell me she wanted to become a Christian and be baptized together with the rest of her family. Oh! Christian service is a joy and delight when one can see the results in new lives and hearts given to the Master.—*Faith Joice, Locke, California.*



Christmas Trees in Monoland

Before Christmas we had a beautiful snowstorm, and I went with a group of young people far back into the white forest for two fir trees. The rest of the week was spent in rehearsing for the tableau, decorating the church and trees, and getting ready for our community Christmas dinner, which was to be eaten outdoors. Christmas



Mono Indians enjoy a Christmas feast out-of-doors

day dawned clear and cold. After a beautiful service, all sat down to a table laden with good things to eat. We were especially happy to have with us many young people who had married and moved away or who were working in distant places. At dusk we gathered in the chapel for the program. I wish you could have seen how happy they were over the much needed articles of clothing.

Living in camps in the river bottoms is a group of neglected Indians who are hungry to hear the gospel. On New Year's Day, Mr. Thayer, our pastor, an Indian woman and myself put our baby organ, song-books and some Christmas gifts in the car and went down to hold a service. Although it

was foggy and cold, the little group was waiting for us. After the meeting and distribution of gifts, they served us a delicious dinner. Only a few of this group are Christians, but they pleaded with us to bring the gospel to them. We are now putting up a tent where we may worship with them every third Sunday.—*Emma Christensen.*

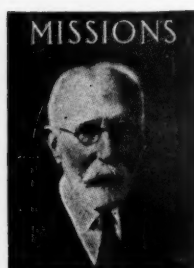


How Mary Trimmed Her Tree

Christmas Eve was a joyous time for our little crippled Mary, who had just returned from the hospital where she had spent five years. It is pretty hard when an eight-year-old girl must lie on a frame because the lower half of the little body is paralyzed. Our Guild girls have adopted Mary as their "little sister." The day before Christmas the girls met to make trimmings for Mary's tree and to wrap her gifts. On Christmas Eve 15 of them went to Mary's home. First came the trimming of the tree in which the little girl also had a share. She braced herself first on one arm and then on the other so she could throw the silvery icicles. Then came the program of Christmas songs and stories, after which the girls presented their gifts to Mary in the name of the Babe of Bethlehem.—*Ruth Makeham, Campbell, Ohio.*



Christmas morning at the Italian Christian Center, Camden, N. J.



MISSIONS

The Editor Emeritus says:

CHRISTMAS GREETINGS to my friends of the MISSIONS' family circle the world around! It is a joy to wish you once more the happiness of the holiday season, which enshrines the rebirth of the world's life through the advent of the Saviour, Christ the Lord, at Bethlehem.

This is a reminiscent period for me. I am thinking back a half century to the day when, on the 27th of November, 1883—fifty years ago—I was ordained to the ministry at Poughkeepsie, N. Y., as pastor of the First Baptist Church. It was one of the eventful days of my life, realizing an aim that reached back to early boyhood. By roundabout ways I had been led to this sacred dedication. Because I could not doubt the divine source of the call, I went from an assured editorial position on *The Examiner*, with Dr. Bright, to the pastorate of a church rent in twain by dissension.

The ordination day was auspicious. Eminent men in the denomination had come to take part. I have a faded copy of the evening program before me. Dr. John Peddie of the First Church in New York, my pastor there, preached the sermon. Dr. Robert Stuart MacArthur of Calvary Church, New York, popular preacher of his day, gave the charge to the church. My father offered the prayer of ordination. President Caldwell of Vassar, Dr. A. C. Kendrick, a former pastor and builder of the beautiful edifice, and others, had part. Dr. George E. Horr, then in

his first pastorate at Tarrytown, later President of Newton, was moderator of the council.

What a memorable manifestation of divine approval followed. The first years of that pastorate will remain without parallel in my memory. Its fruits are still visible in the leaders of the church who were baptized as boys in the great revival that united the church, made it the aggressive spiritual force in the city, and brought in a large body of young people who were soon set to service in Christian Endeavor, then just starting in Maine. That was one of the genuine revivals born not of the planning of man but of the inflow of the Holy Spirit. And that is the kind we need today in our own land and on every mission field.

I have been re-reading with deep feeling the statement of faith and practice which I made before the ordaining Council. Based on the Bible as the inspired Word of God, the statement was a plain and simple setting forth of the gospel as found in the teachings of Jesus. Those truths, all centering in the Saviour, were the inspiring and empowering teachings of my ministry. I am glad that I can repeat them today, with a greatly increased experience of their power to save souls and build redeemed character.

My creed, dear friends—Jesus Christ, Redeemer, Master, Friend, God manifest in the flesh, the same yesterday, today and forever.



It Is No Longer an Experiment

Brief reports of Baptist Laymen's Retreats in seven states from the Atlantic to the Pacific

By LESTER T. RANDOLPH

THE Laymen's Retreat is no longer an experiment with Baptist men. For the third consecutive fall groups of men have come together for a period of meditation, inspiration, fellowship and discussion of plans in preparation

for the work of the winter. The time chosen was one of the week-ends in September. Brief accounts of several retreats follow:

Massachusetts—Second annual retreat met at Andover Newton

Theological School. Attendance, 175 men, double that of the attendance of the first year. "Keeping Our Grip" was the key-note. Speakers and conference leaders included Dr. H. A. Heath, Dr. A. C. Thomas, C. C. Tillinghast,

Dr. J. C. Robbins, John F. Rood, Wayne Shipman and Dr. Boynton Merrill. A special feature of the Sunday afternoon program was a communion service. Mr. J. A. Patch was in charge of the retreat.

Connecticut—Third annual Men's Outing and Conference held at Norwich Inn, Norwich. Enrolment 103, interest and enthusiasm greater than ever before. On the program—Chairman T. T. Phillips, J. A. Patch, Massachusetts, James L. Case, Dr. J. C. Robbins, Rev. G. H. Strouse, Dr. E. E. Gates, Rev. J. J. Allen.

New Jersey—First annual retreat with 170 men was held at Peddie Institute, Hightstown, under the direction of Mr. H. W. Bennett, State Chairman. Attendance at some sessions reached 200. Theme of meeting, "The Christian Laymen's Mission in America." High spots of program were: Discussion period, Mr. Bennett; practical talk on men's work, R. C. Hassrick; worship

service, Mr. Vassar Morton of Rutgers University; two challenging messages by Charles A. Wells; inspirational addresses, Dr. Harvey Bartle, chief surgeon Pennsylvania Railroad and A. G. Powers, Newark.

Michigan—First annual "Laymen's Fellowship Day," at Kalamazoo College. Program included three conference periods, recreation, camp fire service, worship service and addresses. Good attendance and a large number of associations represented. Dr. John W. Elliott, Prof. Lemuel F. Smith, Dr. R. T. Andem and Dana M. Albaugh were conference leaders.

Iowa—First annual retreat at Iowa Falls Assembly Grounds. Attendance 53 men representing 14 communities and a larger number of churches. Among speakers were Rev. Harold Locke Reader, St. Louis, Mo., and Dr. Frank Anderson, Des Moines. The State Committee on Men's Work, Mr. F. R. Sage, Des Moines, C. J.

Morrow, Ottumwa and B. E. Beard, Webster City, was responsible for its success.

Washington—Second annual retreat, Burton Assembly Grounds. Attendance of 40 leaders sent by a number of churches. Meeting was a great success. E. G. Flanagan, Tacoma, State Chairman, A. L. Haggard, Seattle, and other laymen were in charge.

A Local Church Retreat—Typical of similar meetings in a number of local churches was the second annual "Men's Fall Conference" of the First Church, Cleveland, held at Centerville Mills Y.M.C.A. Camp. An unusually interesting program included recreation, a torch-light procession and camp fire, a Seth Parker Sing, devotions in outdoor chapel, seasons of prayer, music by male quartette, conferences and addresses. Among the speakers were Dr. Harold Phillips, A. F. Williams, Raymond C. Burns and Dr. D. R. Sharpe.



Second annual Laymen's Retreat on the campus of Andover Newton Theological School

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE



Baptist Summer Assembly at Green Lake, Wisconsin, July, 1933

Missionary Education Reports

The Department of Missionary Education has prepared separate reports by states of the missionary education work done during the year 1932-1933. These reports have been sent to state and city secretaries and promotion directors. The appreciative replies justify our plan to continue this service annually. The reports show uniform increases in missionary reading, study classes, Schools of Missions, certificate churches, etc. The Department will supply individual copies to other State leaders on request.

New Objectives for C. E. Societies and Unions

A forward-looking program of special significance has been outlined by the International Society

of Christian Endeavor, with a series of objectives for 1933 to 1935. Since there are between 90,000 to 100,000 Baptist young people enrolled in Baptist Christian Endeavor Societies, the following item is of special interest:

The main objectives are: Witnessing for Christ (1) in my individual life; (2) through my church; (3) in social justice; (4) in international good-will and peace.

Under number 2 a missionary program is given conspicuous attention, and the active support of Christian missions at home and abroad includes the following:

(1) The securing and circulating of the best available materials in a missionary reading course, and adequate preparation for periodic missionary meetings.

(2) Use of the book *So This Is Missions* either as a text in a study class

or a discussion course, or for individual reading.

(3) Enlistment of "missionary comrades" who will pray regularly and systematically for missions and missionaries.

(4) Selection of specific denominational and interdenominational projects for definite financial support.

Among the other training courses in preparation is a special course on missions in the life of today.

Missions in Summer Conferences

Summer Conference days are over and reports from the various states have been summarized. In attendance there was a slight gain over last year. Leaders of missionary classes reported great interest and the students enrolled have written of the inspiration and help received. Camps for boys

and camps for girls, as well as World Wide Guild House Parties, are becoming indispensable.

Women's House Parties are popular. New Hampshire put on its first House Party for Women this year and reported it a real success. The House Party in Wisconsin, which was new last year, more than doubled in attendance. Michigan and New York House Parties reported the best sessions they have ever had. The reports are gratifying even though fewer leaders participated because of budget reduction.

Fireside Reading and Discussion

*At the First Baptist Church,
Galesburg, Ill.*

"To read a book of worth;
To discuss it with friends;
To find Christian solutions of problems;
To apply solutions to daily living—
These are paths which lead to the broad highway of Christ-like character and service."

SOURCE BOOKS: *Builders of a New World*—Robert M. Bartlett; *Today's Youth and Tomorrow's World*—Stanley High.

WHAT CAN WE DO? ROUND TABLES

(The assembling of all groups for discussion around the tables following a simple supper.)

NOVEMBER 8—WHAT CAN WE DO?
as individuals about:

1. World peace.
2. Race prejudice.
3. Industrial conditions.
4. The application of Christ's teachings to daily living.

NOVEMBER 22—WHAT CAN WE DO?
as churches about:

1. World peace.
2. Race prejudice.
3. Industrial conditions.
4. The application of Christ's teachings to daily living.

The reading and discussion can be applied for credit in reading and as discussion classes provided that:

1. Any reading lost through absence be made up by the absentee.
2. Discussion may be the outgrowth of the reading and point, to a reasonable degree, toward conclusions which represent the group thinking on the topics covered by the reading.

It is suggested that some record be kept of any conclusions reached,

as a group contribution to the "WHAT CAN WE DO?" round tables.

At conclusion of the reading, the group leader is asked to report to Miss Grace Lemon, Fireside Groups Chairman, the following:

1. Names of group members who completed the reading.

NOTE: *For each reader completing the reading, report 1 Reader, 1 book read, and 10 points.*

2. Number of periods spent by the group in reading and discussion.

ROYAL AMBASSADORS

Two Books of Special Interest to Royal Ambassadors

How Far to the Nearest Doctor?, by Edward M. Dodd, contains thrilling stories about great medical missionaries: Dr. Theo. Pennell of the Afghan frontier, Dr. Albert Schweitzer of the Forest Hospital at Lambarene, Dr. Paul Harrison of Arabia, and Dr. Ida Scudder of India.

Builders of a New World, by Robert M. Bartlett, contains interesting chapters on "The Simple Life," "Communism and Christian Revolution," "The New Patriotism," and "War and Peace," and stories from the lives of Dr. Grenfell of the Labrador, Kagawa of Japan, and Schweitzer of Africa. Leaders of boys' groups will find this material excellent for building their programs.

These books may be ordered direct from the American Baptist Publication Society or its branch offices.

Size of R. A. Chapters

A study of the applications of 15 recent R. A. chapters shows some interesting trends. The total

number of boys represented is 186, and the average per chapter, 12½. This represents a higher average than during some former years. These 15 chapters were enrolled in 12 states, from Massachusetts and New York in the East to California and Oregon on the Pacific Coast. The smallest group numbered 4, the largest 21. The chapters were enrolled from Sunday schools, Boy Scouts, Pioneers, and independent groups. Chapters now enrolled total 648.

S-A-C-R-A

A beautiful new sterling silver pin in the form of an elongated shield, inlaid with blue enamel with silver letters, has been made for members of the State Adult Chapters of the Royal Ambassadors, the name for which these initials stand. Adult chapters of the R. A., whose members are leaders of boys' work either in camps or local chapters, have been organized in New York State and in Massachusetts. They represent the interest which laymen are showing in the promotion of world friendship among boys. The initials form a word whose Latin sig-

nificance is in perfect accord with the ideals for which the organization stands. The pins are available at 50 cents each to members in adult chapters. They may be secured from the Department of Missionary Education, 152 Madison Ave., New York. More specific information will be furnished on request.

Thanks to the Editor of "Missions"

R. A. leaders and readers appreciate very much the little boxed references to special features for boys in recent issues of *Missions*. These call our special attention to items and articles in which boys will be especially interested.

Mistaken or Not?

A New Englander when asked what NRA stood for said, "Why, New Royal Ambassadors, of course, for this means National Recovery Administration."

New Issues of R. A. Materials

Because of the many requests for R. A. free literature, three of our pamphlets are out of print. New editions of *Royal Ambassadors' Information* and *First Steps*

are on the press, and it is expected they will be ready in December.

R. A. Mid-Year Rally

New England boys will be especially interested in the announcement of their mid-year rally in the Boston Y. M. C. A. on Tuesday, December 26th. This rally

should be attended by more than 200 boys and camp leaders. A track meet and swimming races are arranged for the afternoon, and camp movies in color will be presented after the supper. These mid-year meetings of boys are valuable in conserving the interest awakened during the camp.

WORLD WIDE GUILD



A scene from the play "Living Waters," given at Brooks House, Hammond, Indiana. Five nationalities took part

Friends

I think that God will never send
A gift so precious as a friend—
A friend who always understands
And fills each need as it demands;

Whose loyalty will stand the test,
When skies are bright or overcast;
Who sees the faults that merit blame,
But keeps on loving just the same;

Who does far more than creeds could do
To make us good, to make us true.
Earth's gifts a sweet contentment lend,
But only God can give a friend.

—Rosalie Carter.

I AM indebted to a Guild girl who led the devotions at the Western Pennsylvania Rally for the above poem and it fits our

Guild Friendship theme so perfectly I am sharing it with you. I asked for snapshots of Guild groups and reports, and now I am literally snowed under; so be patient and in time you all will appear in the pages of *MISSIONS*. Speaking of *MISSIONS*! How about the Guild Christmas present, a new subscription a Chapter? No matter how small the Chapter, you can secure at least *one* new subscriber and, of course, you can't get along without *MISSIONS* in your business. See page 629, for details and then —DO IT NOW!

There are suggestions for working out the three projects that are substituted this year for the Theme

Features in This Issue of Special Interest to Boys

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A CHRISTMAS PRESENT TO MISSIONS!



A new subscription a Chapter! What do you say? "I'd love to"? Surely each Chapter can secure one new subscription at \$1.00 a year for this wonderful magazine which is the Guild official magazine. Make Dr. Lippard's Christmas stocking full of subscriptions.

Alma Mater

Contest. These may be obtained either from the New York or Buffalo offices. There will be a slight charge but at this writing it is impossible to say how much.

Now, a Merry Christmas to every Guider in every country of the world, and it ought to be full of joy and gladness because the Supreme Gift of the Ages is ours.

"A little light in Bethlehem
No larger than a candle's flame,
A wee white light in Bethlehem,
Silver and small it came;
And many slept and did not see
The faint far gleam when dark unfurled;
A little light that grew to be
The light of all the world."

*Faithfully Yours,
Alma J. Noble*

218 Lancaster Ave., Buffalo, N. Y.

Surprise Meeting

The Kittanning Guild Chapter had a very unique meeting in September. None of the girls knew what to expect when they gathered in the main auditorium of the church at 6:30. Excitement ran high when Miss Mula Bowser, the sponsor, announced supper. Then as nearly 50 girls went to find their place-cards, each found, instead, her mother—saving a place for her at an old-fashioned dinner which had been secretly planned by the sponsor and the mothers. Each of the ten tables looked as if it had been laid for a large family of many years ago. The plates were upside down, and the menu consisted of old-fashioned dishes. The most beautiful and inspirational part of the meeting came when the room was dark-

ened and everyone participated in a candle-light service, forming a complete circle of lighted candles as "Follow the Gleam" was played softly.

Oregon's "Grand Symphony"

The Oregon W. W. G. "Grand Symphony" House Party was held on the Linfield College Campus, July 14-16, under the able direction of Blanche Hodge, State Secretary, and a group of State officers. Fine speakers, inspiring devotional periods, several plays and dramatizations, an extemporaneous speaking contest on the Point Standard, a banquet, a picnic, an evening of stunts, a beautiful consecration service, a closing candle-lighting service, and music made up the "Symphony" program. Every girl felt that she was more



Oregon's House Party, held on the Linfield College campus, was a "Grand Symphony"



Guild House Party at Colfax, California

in tune with the Master than she had ever been before.

Sacramento's New Camp

Guild Girls of Sacramento Association had the honor of initiating the new Association camp and lodge with a four-day House Party, June 30-July 4, under the leadership of Mrs. L. H. Randle, Association Secretary. The camp ground, consisting of seven acres of mountain land near Colfax, is the gift of Mr. and Mrs. George Hayford. The lodge was built this spring and dedicated as Hayford Lodge. The girls slept in tents or in the open air, attended classes under the "whispering pines," ate in Hayford Lodge and hiked over the mountain sides. The theme for the Party was "Guild Friendships."

The Trail to Tomorrow

Such gorgeous foliage! "The Nobility" drove to this Rally in "Almari" and truly the earth was full of the glory of the Lord. The hospitality of the church was as lavish and gracious as Nature was prodigal with her brilliant coloring. The outstanding feature was the Indian play *Tomorrow's Trail*, given by the Franklin girls. A more finished production, from the stage appurtenances to the perfect dramatic effects, one seldom sees. Incidentally that is one of the best

plays on our list. Another matter of interest was the number of delegates taken by a single hostess. Most of them had four and several took six delegates, which leads to thanksgiving that the grace of hospitality is not yet a lost art.

"Living Waters"

The picture shows the Guild at Brooks House, Hammond, Ind., in a scene from the play entitled *Living Waters*, which they gave very effectively. These girls represent Roumanian, Hungarian, Polish, Slovak and Croatian descent. The Guild from the church in Hammond very generously

asked two of our girls to share their cottage at the Wawassee Assembly in August. We are now starting a new Junior group, with an older girl as leader.

Somewhat Different in Rhode Island

The World's Fair was the theme of the eleventh Rhode Island House Party. Friday evening set us off to a good start with the Bon Voyage supper program—a pseudo 'plane trip to the World's Fair. Blue candles and blue and white aeroplanes, with packages containing cotton "in case of deafness" and chicklets "in case of air sickness" with souvenir aeroplanes created the right atmosphere.

There were the usual features of a House Party, with messages of inspiration from missionaries and other guests; but a unique idea for making pledges to the Guild Friendship Gift was evolved and carried out by the State Secretary, Marion Stanwood. This was called "Arc-turus Lighting the Fair." As each Guild entered its pledge, electric bulbs marking mission stations on a huge map of the world were lighted, signifying light brought on to the world through Christ.

Children's World Crusade

Thanksgiving and Gift Giving

Out of full hearts this year we give thanks for the mercies of God. Many of us will count our greatest blessing the confidence we have in the love and leading of our Father. Many things that we used to think were essential we find are not. This year our thanksgiving will be for what we have learned rather than for what we

have accumulated. As we anticipate Christmas, may it be with the joy of knowing that we have more to give than ever before. The world needs the abiding, unchangeable fruits of the Spirit—love, joy, peace, faith; so let us bring these gifts to our befuddled world.

Mary L. Nolle.

218 Lancaster Ave., Buffalo, N. Y.



*Little Mwankatu and his home.
He hasn't any clothes to wear*

CONGO COUSINS

By GEORGE W. CARPENTER

I WANT to introduce to you, through pictures, some of your little Congo cousins. Let's start out in a village where there is no Sunday school, and no day school either. Here is little Mwankatu in front of his house. He hasn't any clothes on, and he is rather dirty. His house is dirty, too. It is made of sticks and grass, but is beginning to fall down. Beside the door is a fetish or charm made of grass and sticks, that Mwankatu's people believe will keep away bad luck. They have never had a teacher nor been to school. They don't know about soap, nor how to keep clean, nor how to make and wear nice clothes; so many of them get sick. Mwankatu doesn't have a very good time, and he would be very glad indeed if he could go to school.

Little Manuele does go to school. He wears nice white clean clothes, too. His father is helper to Dr. Mabie at Kimpese, so Manuele lives at the mission station. He goes to chapel every day for morning prayers, and to church and Sunday school on Sunday.

Here is Nsusu and his baby sister. Nsusu means "Chicken," but he's no chicken! He is a very



*Manuele lives at
the mission station*

*Nsusu carries his
sister to school*

bright boy. The first year he went to school he learned to read well. His mother started going to school the same year, but she couldn't learn very fast; she was too busy taking care of Nsusu and his brothers and sisters. At the end of the year Nsusu read better

than his mother. During the long summer vacation Nsusu helped his mother to learn, until when they came back to school in the fall she could read well too. He takes care of his sister. This is the way he carries her to school. Her name is Selipa. Selipa carries Nsusu's books on her head and Nsusu carries Selipa.

Here is Pierre Membo and his sister Teresa Mbuku. Pierre does not really need his umbrella up, for the sun is shining, but he is very proud of his umbrella and wants you all to see it. Teresa will look better when she stops crying and puts on her usual smile.

All the children at Kimpese who are big enough go to school. Many of the bigger boys and girls plan to be teachers and carry what they have learned to the others who had no chance to go to school.



We do many other things outside of school too. Swimming is heaps of fun, and it is always warm, all the year round, so we can go swimming every day. Many of the older children work for the school and earn all their clothes, yes, and soap to wash them with, too. They do all kinds of work, carrying bricks (on their heads), cutting grass, sweeping the roads, or picking fruit. Our school books are written in Kikongo. Some of the older boys learn to set type and carve out pictures to print in the books. On Sunday we all dress up and go to church.

Mavimpi meno

(Good health to you!)

Subscriptions for Missions

A Crusader Company in Kansas started out one year to get subscriptions for *The Kansas Baptist*. The leader wrote a little speech for the children to learn, telling about the attractive features of the paper. Very few refused the children. By this means a larger number of church people were informed and the children engaged in worthwhile activity.

These same results would accrue if our Crusaders were equipped with a speech and a sample copy of *MISSIONS* and started out for subscriptions. They could make a very real contribution to the missionary cause, and have to their credit real appreciation for the service. Won't you try this, and let me know how it comes out?

World Friendship Project

The Committee on World Friendship among Children, which in former years have sponsored the dolls for Japan, School Bags for Mexico, and others, are now suggesting that we send Picture Post Cards to boys and girls in various countries. Messages will be printed on the cards in English, French and Spanish. For full



Pierre Membo is proud of his umbrella

particulars write to the Committee at 287 Fourth Ave., New York.

A Postage Stamp Shower

A very special request has come from Miss Vendla Anderson. She wants a life-sized baby doll, dressed as a real baby is dressed. It wouldn't be hard to find a Crusader Company which would do this, but since Miss Anderson belongs to all of us, we all want to have a share in it. So suggest to your Crusaders, Heralds and Jewels that they each bring a stamp, any denomination, to help buy the doll and its outfit. Send the stamps to me in December, if possible. I will keep track of the number of groups participating and later we will have a picture of the doll in *MISSIONS*. It will be like our own little missionary telling of love for our "cousins in Congo."

Miss Anderson would like also the following: Scrapbooks on the Life of Jesus in *chronological order*. (Please let me know if you will make one of them. I have *promised* these and know you will do it.) Scrapbooks with pictures of various countries and people. For instance, Asia, Europe, the Red Race, Yellow Race, Indians; etc.; handkerchiefs in any number; *kitambulas* (cloth a yard square, hemmed, used for headdress); Bible pictures; pictures and mottoes to hang in school and living rooms.



Come to My Heart, Lord Jesus

By EMILY E. S. ELLIOTT

(Third verse added)

Thou didst leave Thy throne and
Thy kingly crown
When Thou camest to earth for
me,
But in Bethlehem's home was
there found no room
For Thy holy nativity;
O come to my heart, Lord Jesus,
There is room in my heart for
Thee.

The foxes found rest, and the birds
their nest,
In the shade of the forest tree;
But Thy couch was the sod, O
Thou Son of God,
In the deserts of Galilee;
O come to my heart, Lord Jesus,
There is room in my heart for
Thee.

And still Thou dost come and dost
seek a home,
Which love will prepare for Thee;
Now from each crowded heart we
bid all else depart,
That would keep us from welcoming
Thee.
O come to my heart, Lord Jesus,
There is room in my heart for
Thee.

Shipping Packages to Africa

Postage, freight charges and duties must be considered in sending children's work to Africa. Unless the articles made are known to be required it would be better to send them elsewhere. It must be remembered that *duty and carrying charges* are to be paid by the sender. In the case of duty, from 15% to 25% of the amount charged will be reported to the sender so that it can be promptly refunded. The missionary has no way of rejecting or avoiding payment.

Bandages and wipes must be marked plainly "PANSEMENTS" (dressings); Worsteds, duty 15%, value indicated on package;

Baby blankets and handkerchiefs, duty 18% to 25%;

Lesson cards and pictures, especially the fourth quarter set on Paul, also other Bible pictures;

Note books, in sets of all kinds. Paste a sticker on the cover of each book with the words, "NKANDA WAU I NKAYILU A KWA
Name of sender
NKUNDI ANDI KUNA KONGO
....." Translated, "This book is the loving gift of
to my Congo friend"

Mr. Carpenter makes a suggestion that is unique. He would be grateful for cuts and plates of illustrations, such as small pictures of objects, which would be used in teaching French; scenes and groups, etc., for geography; pictures and diagrams of natural phenomena, processes, mechanical movements, etc., for science; school-book illustrations of almost any sort. He adds that "books and pictures are all too few with us, and we are working hard to supply the books and need the illustrations for them." An important item in this connection is that all typographic materials are duty free. A printer might be very happy to help in this way if he knew of the need. Address Mr. George W. Carpenter, Kimpese, Congo Belge, Africa.

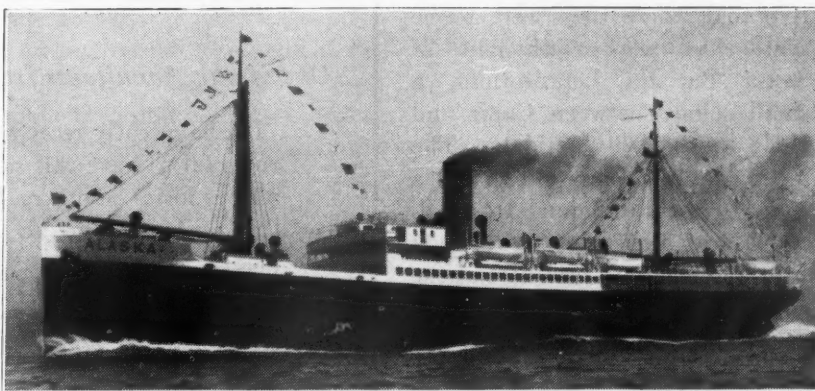
THE HELPING HAND*(Continued from page 621)*

Christmas cheer. In one village about 600 gathered, the majority being Hindus, and listened with real interest. One of our girls was from that very village, and it was an inspiration to see her get up and give her testimony of what Christ

had meant in her life. Already we have had an invitation from that village to come again,—they want to hear more of these things.—*Helen L. Bailey*, Ongole, South India.

Philippine Islands

Since coming to the mission field I have spent Christmas in several stations, but this was my first in



Off to ALASKA again don't miss it this time

Last summer the Sunday School Times, of Philadelphia, and a group of other leading Religious magazines arranged the "Christian Fellowship Tour" to Alaskan mission fields and scenic places. It was so successful that the same trip will be repeated this coming summer. Our readers are invited to join the congenial party of Christian "globe-trotters." We plan to stop at Yellowstone and Glacier Parks, when crossing the continent.

And — at Seattle we'll embark on a luxurious steamer for Alaska. Think of it! Gliding for a thousand miles through the isle-starred waters of the Inside Passage. The world's most sublime panorama unfolds within sight of your deck chair. You'll have twenty-one glorious days of sight-seeing on this journey.

You can plan now to join our party. Rates are happily low. We'll tell you the total cost—right from your home town. There's absolutely no obligation—just fill out the coupon below.

Burlington Route**Spokane, Portland & Seattle R. R. Co.****Northern Pacific Ry. Co.****Alaska S. S. Company****Great Northern Railroad Co.**

Mr. H. R. Bowler,
Baptist Headquarters,
152 Madison Ave., New York

Dear Mr. Bowler: Please let me know completed details and cost of the "Christian Fellowship Tour" to Alaska.

Name

Address

City..... State.....

*Our Reception Committee*

Capiz. Each place has its own customs, but a common spirit of love and friendship.

Christmas came very early, because vacation started December 16th. On the Sunday evening preceding, the Sunday school presented the beautiful service *White Gifts to the King*, when each class and church organization gave some gift to their King. As the gifts were presented, each representative told where they were to be sent. Two classes thought of Santa Barbara Leprosorium, a small colony between Capiz and Iloilo with 220 patients. The Young Men's Class presented a chair to the Emmanuel Hospital. A class of high school girls took fruit and candy to prisoners at the Capiz jail. The Professional Class gave money to repair the church windows and plaster the walls. The nurses thought of the much needed shell electric light globes. For years many of our students and nurses have seen the White Cross boxes from America with gifts which have gladdened their hearts at Christmas time. Now they are also wanting to give. It is true their gifts are not large, but we are sure God loves the giving spirit.—*Arcola Pettit, Capiz, P. I.*

Mary E. Phillips

Many people in Burma as well as in the homeland have grieved over the news of the death on October 6th of that rare spirit among our missionaries, Mary Phillips. Miss Phillips had served two terms in Burma. She went out from the First Church of Madison, Ind., and was a graduate of the Baptist Missionary Training School, Chicago, and Franklin College. Her whole life was absorbed in the passionate desire to witness for her Master, and in those ten all-too-brief years on the field she left the mark of that witness and of her own radiant and spirit-filled personality on a host of

Burmans and others whom she led to Christ. She was one who worked to the point of absolute self-forgetfulness, with the result that her health broke and she came home to spend the last three years in Arizona, losing eventually in the fight for life, but winning always in the victories of the spirit.

If she could send word back to us today she would beg us to send reinforcements to Burma, both for the sake of her beloved Burmans, and for the splendid girls like herself who because of our depleted staff are breaking under burdens too heavy for them to bear.—*Mrs. Nathan R. Wood.*

A THREE-FOLD PLAN

One of our Annuitants from Minnesota writes:—

"I have recently received my annuity payments and am thankful to have this safe investment when I have had serious losses on others. I am glad that I have something that will enable me to keep up Church and missionary pledges."

A Good Idea! Why not take out an annuity agreement and use the income to help pay your pledge for benevolences?

1. An annuity agreement means an investment in the work of the Kingdom
2. Which will bring you returns as long as you live
3. And the income of which may be used to help meet your missionary quota

Write for further information and for new annuity booklet to

MISS FRANCES K. BURR, *Treasurer*

**WOMAN'S AMERICAN
BAPTIST FOREIGN MISSION SOCIETY**
152 Madison Avenue, New York City

. THE CONFERENCE TABLE .

Undergirding the Ship

In one state our work this year has been centered around the thought of women as "helps," taken from *1 Corinthians 12*—"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing,

helps, governments, diversities of tongues," and from the account of Paul's shipwreck in Acts—"They used helps, undergirding the ship." This thought might well be adopted by all women of our denomination in these days when our leaders are making such far-reaching plans and are pleading earnestly for the

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ship

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cooperation of everyone in carrying them out. May we be ever ready to give what Weymouth translates as "loving service" in undergirding the ship in these times of storm.

The Mid-Week Prayer Meeting

One way women can be helped is by trying to increase attendance at prayer meetings. This is in line with denominational plans, and we would urge that women assume this responsibility. If a conscientious effort is made for reaching uninterested church members, the attendance and interest will grow steadily. This is a challenge to help to "undergird the ship." Most pastors will be glad to have the women plan the prayer meeting program occasionally, and this gives an opportunity for some of those who do not attend regularly to do their part by participating in the program.

What Do You Read?

Another important task is to try to interest more of the members of their churches in *MISSIONS*. Point 6 of the Standard of Excellence reads: "A subscription list for *MISSIONS* equal to at least ten per cent. of the membership." Is this impossible of attainment? Not if someone puts time and thought into making people realize the value of the magazine. But don't feel that it is necessary to stop when the ten per cent. has been

reached. Keep on, and get as many more subscriptions as possible. *MISSIONS* is not a luxury, but a necessity for those who want to extend their mental horizon as well as their spiritual vision.

Where is Your Silver?

Probably by this time many societies have had at least one silver box opening. What did you do with the money? Did you decide to leave it in the treasury for awhile, or did you send it at once to the State office? You should have followed the latter course, no matter if the amount seemed too small to be of any use, as there is a desperate need for your gifts. Of course you made sure that it was properly designated as "Woman's Silver Gift." The money from these boxes is an over and above gift, but may be credited on your church missionary quota.

We hope that when you gave out the silver boxes you gave them to all women, and not only "the

Communion Ware of Quality

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WORKMANSHIP

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SILVER PLATE
Individual Glasses

Lowest Prices. Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
Room 301 1701-1703 Chestnut Street, Philadelphia, Pa.

Our Free Catalog Saves

Money for Foreign Missionaries

FOREIGN MISSIONARIES everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality.

SECRETARIES and Purchasing Agents of Foreign Missions find that our free catalog and special discount list enable them to save money for their stations.

MISSION Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you haven't a Montgomery Ward catalog, write TODAY for a free copy.

MONTGOMERY WARD & CO.
Export Department Chicago, U. S. A.

"PROVE-IT" OFFER

● There's a taste thrill in tea made the Tao Way . . . it's different; superior to all others. Your family will love it. To prove this, we offer:

FREE: Special Discount Coupon. Your grocer will cash it on purchase of Tao Tea.

FREE: Booklet: "The Secret of Making Truly Delicious Tea". A surprising revelation.

WRITE TODAY FOR BOTH!

TAO TEA CO.
1210 COMMERCE BLDG., N. Y.

If your grocer hasn't Tao Tea Balls, please send his name to this publication.

faithful few." It is not too late to ask others to take them and to put into them all that they can. Make a systematic effort to reach these other women.

Remember our slogan, "A prayer a day and a gift a day." Notice the order—the prayer first, then the gift.

Information Wanted

The Committee of Conference will be very glad to know about any programs you have worked out for use in connection with silver box openings. Send them to Miss Janet S. McKay, secretary.

New Catalogue Free

The new Literature and Visual Aids catalogue is ready for distribution. Copies have been sent to each State office and to each depository. Please send directly for your copy if one has missed you.

Shanghai University Movies

President Herman Liu, of the University of Shanghai, is one of the speakers in the series of Interdenominational Foreign Mission Conferences. Two reels of motion pictures featuring the University were taken with his cooperation. They show the University at work and play. The reels are on 16 mm. film and may be secured from the Board of Missionary Cooperation, 152 Madison Ave., New York City. There are no charges except postage both ways.

A Worn-Out Wedding Present

WILL YOU HELP SUPPLY ANOTHER?

What disposition to make of the victrola after a radio has been acquired is a real question in many American homes. Here is one answer. A missionary in Burma writes:

"In these days of universal radio, many American homes no longer have any interest in their victrolas. The little portable victrola which was one of our wedding presents is worn out and we have no music in our home at all. It need not be more than a portable or box kind, for we have a nice cabinet made of teak wood. We simply want a machine to set on top of the cabinet, which will run and which is good."

* * *

A missionary in India writes that he has a magic lantern and a set of slides on the Life of Christ, but they are not clear enough. He uses them on tour with great success. He wonders if there is not some church in America which has an extra set of slides on the Life of Christ that could be sent to him for use in the foreign field.

A Baptist missionary connected with a school in Japan writes:

"On account of the sharp drop in Yen-Dollar exchange we are obliged to write you to cut down again on our standing subscriptions to magazines. Much as we hate doing this, we see no way out of it if we are to live within our reduced budget. Do you suppose there are persons or institutions in the States who would be willing to send on their copies to us?"

Magazines especially mentioned included the following: *American*

Journal of Semitic Languages and Literature, The Harvard Theological Review, The Industrial & Labor Information, The Nature Magazine, The Watchman-Examiner, American Journal of Psy-

chology, International Journal of Ethics, Quarterly Journal of Economics, The London Mercury.

* * *

A native pastor in Bassein, Burma, has asked for free tracts and story leaflets in English to use in his work. Perhaps some Sunday school has a supply which might be shipped in answer to this request.

* * *

If you are interested in helping to meet any of these and other needs, please write to Secretary D. M. Albaugh, 152 Madison Avenue, New York, N. Y.

Please do not send materials until instructions have been received.

Merry Christmas to the Magazine

As this issue goes to press, 29 new subscriptions as the World Wide Guild's Christmas Gift to the magazine, in response to the announcement in the November issue, have already been received. The names follow:

Jean Douglass, Lansdale, Pa.; V. M. Temple, Philadelphia; Florence Chilcott, Philadelphia; Mrs. Frank Dillard, Glenn, Calif.; Mrs. E. E. Foote, Sparks, Nev.; Arzela Sexton, Abilene, Kans.; Rosa Miller, Shamokin, Pa.; Eula Wright, San Diego, Calif. (12 subscriptions); Grace G. Lewis, Denver, Colo.; Chloe Young, Pocatello, Idaho; Mrs. George Wagner, Uniontown, Pa.; First Church, Des Moines, Iowa.

• • •

The leading Burmese newspaper in Rangoon in an editorial, commended the recent Christian Council meetings for their rural reconstruction program and called on the Buddhist priests to take note and follow the example of the Christians.

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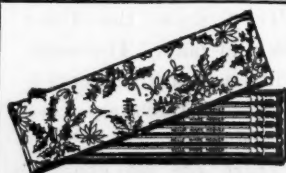


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THE CHRONICLE

From the cradle to the grave in Missionary Service

BORN

To Dr. and Mrs. G. S. Seagrave of Namkham, Burma, a son, September 30.

To Rev. and Mrs. Roger Cummings of Sagaing, Burma, a son, September 24.

ARRIVED

Rev. and Mrs. P. A. MacDiarmid, of Leopoldville, Belgian Congo, in New York, September 29.

Mrs. Robert Halliday in England, from Burma, September 25.

Dr. and Mrs. John McGuire of Maymyo, Burma, in New York, September 25.

APPOINTED

Mr. J. Martin England and Miss Mabel C. Orr, fiancée of Mr. England; also Rev. and Mrs. William F. Robbins, at the Board meeting Sept. 26, in New York.

DIED

Miss Mary E. Phillips of Rangoon, Burma, in Tucson, Ariz., October 6. See page 634.

SAILED

Miss Edna Stever, from San Francisco, September 22, on the *S.S. McKinley*, to Hongkong; from Hongkong, October 21, on the *S.S. Mantua* to Singapore; from Singapore on a B. I. Steamer, October 26, for Assam.

Miss E. G. Bullard, and Mrs. Edwin Bullard from New York, September 27, on the *S.S. Mauretania* to Southampton; from Liverpool, October 10, on the *S.S. California*, for South India.

October Picture Contest

The picture published on pages 480-481 in October issue showed the great Public Square in Prague, Czech-

oslovakia, and the crowd assembled on July 6, 1925, in a celebration in memory of John Hus. It was the 510th anniversary of his martyrdom. He was burned at the stake July 6, 1415.

Prize Winners: Complimentary subscriptions to MISSIONS for one year are awarded to Mrs. R. G. Filkins of Cohoes, N. Y., and to Mrs. Alexander Robertson of Cresco, Iowa.

Honorable Mention: The following persons sent in correct identifications, but they were received too late to be awarded prizes. Eight states are represented in the list: Vera Groenhoff, Iowa Falls, Iowa; Mary C. Mann, Urbana, Ill.; Mary J. Laurie, Jacksonville, Ill.; Evelyn Andrews, Minneapolis, Minn.; Mrs. Fred Wakeman, Middleport, N. Y.; Mrs. Mort Smith, Kokomo, Ind.; Cora F. Barden, North Attleboro, Mass.; Mrs. Lester Riley, Glen Flora, Wis.; Mrs. Charles Underwood, Gypsum, Kans.

A number of other contestants submitted answers which omitted some important detail.

Did You Move in NOVEMBER?

Please be sure to notify us if you changed your address. Each month we receive complaints from subscribers who failed to receive the magazine because they failed to notify us of changes in address. The mailing wrapper in which MISSIONS reaches you is addressed considerably in advance of the magazine's publication date. You can help us and yourself by notifying us promptly if you have moved or if you are planning to move. Be sure to give old address as well as new. Send all communications to MISSIONS, 152 Madison Ave., New York.

THE CALENDAR

Coming events of interest to Northern Baptists

DECEMBER

7—Woman's Home Mission Board meeting in New York.

8—Executive Committee meeting M. & M. Board in New York.

12-13—Board of Missionary Cooperation and Convention Executive Committee in Chicago.

JANUARY

3-5—Foreign Missions Conference (interdenominational), in Garden City.

4—Woman's Home Mission Board meeting in New York.

8-9—Foreign Mission Board meeting in New York.

8-10—Executive Committee, Woman's Foreign Board in New York.

9-11—Home Missions Council (interdenominational) in New York.

12—Executive Committee meeting M. & M. Board in New York.

15—Home Mission Board meeting in New York.

THE LAST WORD

In her subscription renewal order, received in October, Miss Emma H. Byram, Club Manager in the First Baptist Church of Plymouth, Mass., included \$10 for 10 copies of MISSIONS to be sent each month for use in the Sunday school.

This is a brilliant plan. Whoever conceived it has our sincere thanks.

If the 6,000 or more other Sunday schools throughout the denomination would now go and do likewise, it would be one of the finest projects in missionary education that Northern Baptists ever carried through.

Why not try it?

Address: MISSIONS
152 Madison Ave., New York

Recovery

To speak of recovery implies that something has been lost. What the churches have lost is the service of a part of their missionary force. Reductions on account of falling budget receipts have been so drastic that important fields, both home and foreign, are now held by skeleton staffs.

Recovery, from the missionary standpoint, means the restoration of our work at least to the level of the year 1928.

The churches have not lost their members; on the contrary, most churches have gained in membership and in attendance at services of worship. With few, if any, exceptions they have lost revenue.

With the gradual return of prosperity, and as the average of income rises, members will be in a position to relieve the churches of the handicap imposed by diminished receipts. How is this restored power going to be used?

If one's church membership is the sign of a transformed life, he will be faithful in prosperity, which is a severer test than adversity. He will not say, "Well, it will be a year or two before I can give anything to the church or to missions, because I have to pay off this and that."

The significance of the Recovery period to religion will depend on the number of members who have their religious duties on the list of preferred obligations.

THE NORTHERN BAPTIST CONVENTION BOARD OF MISSIONARY COOPERATION

F. B. PALMER, *Chairman*

W. H. BOWLER, *Executive Secretary*

